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THE CHURCH—ITS DESIGN AND DUTY.

THE death of Christ seemed the fatal blow to his religion. A few months he had walked the plains of Palestine, healing the sick, comforting the mourner, raising the dead, and teaching the truths of a heavenly wisdom. But Jesus lived and died alone. When he expired upon the cross, not a soul in Palestine or the world, not one even of his immediate followers, understood or sympathised with his divine purpose. It was but the last scene of a most perplexing drama. However with some of a milder nature his exquisite sufferings might excite compassion; however the savage and implacable cruelty, with which the rulers urged his fate, might appear revolting to the multitude after the first access of religious indignation had passed away, and recollection returned to the gentle demeanor and beneficent acts of Jesus; yet in the rock-hewn tomb might appear to be buried forever both the fears of his enemies and the hopes of his followers. Never was a religion more completely centred in the person of its founder, and he had passed away as one of the brief wonders of the time; his temporary claims to respect and attachment refuted altogether by the ignominy of his death. Yet did Jesus have a sublime consciousness of the perpetuity of his religion. "Heaven and earth," he says, "shall pass away, but my words shall not pass away."

It becomes then an interesting question to consider, upon what means Christ relied for the establishment and perpetuity of his religion. This question has of late given rise to much discussion, and answers more or less satisfactory have been returned. It has been answered, generally, that as Christ came to teach a spiritual religion, he relied on spiritual means solely,—the influence of truth purely and simply; that he scattered broad-cast the seeds of divine truth, with the holy trust that what is of God cannot fail, but will spring up and bear fruit a hundred fold. It has been said, that as man is a religious being with religious wants, hopes, and affections, Christ relied on the satisfaction which his religion offered to these wants, hopes and affections. And these were indeed his ultimate reliances. Unless these had been so, all other means would have been of no avail. It would have been in vain to have endeavored to spread a spiritual religion by carnal means. It would have been idle to have offered a weak and imperfect religion to hungering and thirsting souls. It might have run a career, it might have claimed the notice of the historian; but no one could have hoped for its permanent establishment. But were not other means almost, if not quite as necessary for establishing permanently this religion? It was indispensable that the religion be spiritual, that it be adapted to man. Here we repose our confidence that let what will come, let what will fall, let forms, doctrines, institutions be pronounced false and disappear, Christianity will remain eternal and immovable as God's own truth. But was it not, and is it not, necessary also, that for its establishment some other, external, means should be employed? Evidently, I think; and therefore while we hold to the one, we would not despise the other.

It may not be unprofitable, especially as attention has been so much of late drawn in another direction, to consider one of these external means, to wit, the Church. I shall endeavor to prove, that it was the design of Christ to institute a Church, and in what manner it should effect its purpose.

I say that Christ designed to form a Church, which should be established upon him, and be known to advocate his cause in the world. To it should men look for strength and support; from it should go forth pure and regenerating influences, to leaven the

mass of worldliness and sin which infects the souls of men; and with it would the Spirit of the Lord abide till the end of the world.

Direct proof, indeed, from the teachings of Christ cannot be adduced in support of this position. He never attempted while on earth to gather his friends together or to unite them by any formal institution. As he journeyed from place to place, wherever the multitude assembled, by hill-side or road-side, in the courts of the temple or by the lake, wherever opportunity offered, at the grave of Lazarus, or the publican's table, he scattered the words of a divine wisdom, and left the seed to its own vitality. True as this is, we are not without proof, that the institution of a society or Church, gathering in his name, and looking to him as its head, was not foreign, but in accordance with his design. I need refer to but one evidence, viz. the stress he laid upon a public confession of faith in him and in his religion. "Whosoever shall confess me before men," he says, "him will I also confess before my Father who is in heaven." It was not enough, that his disciple came by night with the words, "I know that thou art a teacher come from God." It was not sufficient, that men should live pure and righteous lives in order to be considered Christians. There must be the unequivocal confession of faith in Christ, not only as a holy and perfect man, but as the manifestation of the Father, the Saviour of the world. His disciples must be "born of water" as well as of the Spirit; not only receive Christian truth in the inner man, but profess it openly to the world. But this confession can be made only by the performance of an act, known to be peculiar to the Christian body, characterizing it, and binding its members by mutual love and sympathy. In accordance with this idea, Jesus thought proper to sanction two simple rites, Baptism, and the Lord's Supper,—plain and easy rites, surrounded by no mystery, conveying no mysterious influences;—"services which can be observed by those who are not too scrupulous about the form of a form, wherever a fountain springs or a river flows, wherever a harvest is gathered or a table spread;"—services by which his disciples cherish fellowship with each other, and with him as their common Head. And hence the foundation of the Church naturally and of consequence.

The Apostles thus understood the design of their Master. Their writings are full of allusions to the Church. It is "the bride" of

Christ. It is built on him as the headstone of the corner, and cherished by the influences of his Spirit. And as far and as fast as Christianity spread, churches sprang up on every side. In them gathered the persecuted, the timid, the doubting, the sorrow-stricken, to worship God, and exhort one another to a manly life, and a martyr's death, if need were; and upon them, whether assembled in small upper rooms, in caves of desert mountains, or in the tombs of dead men, descended the refreshing dews of Divine grace, and the Holy Spirit, the promised Comforter.

And again, how eminently useful, if not essential to the establishment of Christianity, was the institution of the Church. Looking only to human means, we might ask, what could have supported Christianity through the dangers and difficulties of its first ages but the existence of the Church? If it had existed only as an individual sentiment—if the followers of Christ had been scattered here and there, unknown to one another—if there had been no place of assemblage to which the weak and hesitating disciples of the new faith could have gone for encouragement and instruction—if there had been wanting the enthusiasm and energy which arise from a consciousness of support in one's own labors by others animated with the same hopes and spirit—in a word, if there had not been a Church to offer consolation and support to friends, as well as a palpable object for the attacks of enemies,—it seems not too bold to affirm, that the spirit of martyrdom would have been consumed by the early fires of persecution, and Christianity failed to have established itself as the religion of the world. Or if it could have braved the dangers which surrounded it at its birth, a far heavier ordeal awaited it, which it could hardly have been expected to survive, unless it had entered it with the firm front of an organized institution. It is difficult to see, if Christianity had existed here and there in the bosom of an individual only, if its force had not been concentrated in the Church, how it could have survived that flood which poured in from the North, sweeping away every other institution in the dissolution of the Roman Empire, and changing the habits of thought and action of all Europe.

We need not trace the course of history any further at present; but would only observe, that if the Church was necessary in the

infancy of Christianity, we can see but little reason, notwithstanding all that is said about spirituality and abhorrence of forms and institutions, why it is not quite as necessary at the present time.

Supported by what has been said we assert, that Christ designed to form a Church and relied upon it as one of the means for the establishment and perpetuity of his religion. It was to be composed of Christians, of true lovers and professed disciples; not of those who have attained and are already perfect, but of those in whom, no matter how degraded, how stained with sin and guilt, whether bond or free, wise or simple, the desire for attaining has been excited. The desire strong and urgent to come to Christ, is sufficient to constitute one a member of his visible as well as invisible Church. No assent to a human creed was required; and no form of organization was deliberately arranged. Christ would establish a Church of his followers out of every region, name, and nation who have professed their belief in him. No creed was to bar its entrance, and what should be its organization was a matter of indifference. Now it would be in one way, and now in another; different in different times and places, and different in the same time and place. Still there would be the Church, with "one faith, one hope, one baptism, one Lord, and one God and Father of all." The material point was, that those who received Christ should meet together, and together bear on the ark of the Lord in safety through its enemies. The form was nothing, the spirit everything. To it was committed the charge of the New Covenant. It must protect it and proclaim it. Under whatever form it could best discharge its trust, it was at liberty to assume it. Thus free and open is the Church. And all who are Christ's should testify their gratitude and obedience by coming to this Church, and lending their name and example to its power and success. Not to profess they are good men, for their object in coming is to be made better; but to be aided in that great endeavour of training the soul to God, which begins with the first dawns of intellectual life, and does not end at the grave. Not to consider themselves as sure of salvation, for that depends, they know, upon their life and character, which are not fully determined till death; but simply to confess Christ before men, because they believe such a confession of their

faith is required. And thus professing their belief, they are members of the Church of our Lord Jesus Christ.

The further question remains to be answered, in what manner shall the Church effect its purpose? It is clothed with a high commission, how shall it faithfully execute it? This question is important, and should be carefully considered. The full extent of this commission, the great and various duties it involves, if at any time, certainly at the present, seem but little understood or regarded. The Church, we have seen, was designed by Christ as one of the means of the success of the Gospel. It effects this purpose in two ways,—directly and indirectly,—by private influence, and by open attacks upon the moral condition of the world.

First, by the exhibition of the Christian life on the part of the individuals who compose it. Amidst the temples, games and services of old Paganism, amidst the worldliness, sins, and Antichrists of all times, they must live with a devotion to duty and God, which shall preserve them uncontaminated, and a love which looks in pity upon the victims of sense and error, and is ever ready to extend a saving hand. They must show that Christianity is not a mere name—a belief, but a reality and a life, by exemplifying its spirit, and carrying its principles into all the details of business, pleasure and social intercourse. And thus by the moving eloquence of a pure example show forth the Lord Jesus, and win many souls to God and rectitude. They have professed to take the religion of Jesus as the guide and principle of their lives; by their works the world will judge their sincerity and the value of that religion. If they “live in the spirit, they must also walk in the spirit.”

But secondly, as an institution, the Church has a great work to perform. In its capacity of a *society*, by the concentration of the weight, influence, and wealth of individuals, by all the means and influences which in this day of associated action it is scarcely necessary to describe, it should act upon the evils and sins of the world. It should endeavour to awaken the minds of men, to inspire them with an ardent love and pursuit of truth and duty, to purify and ennoble the character of the people, to promote true virtue, rational piety, disinterested charity, by all means which reason and the times demand, and thus prepare the way for the permanent establishment of Christianity in the hearts of men.

This duty of the Church has been singularly disregarded. That the Church is any thing more than a body for the maintenance of the ordinances, that it is a society for benevolent and religious action, has been quite forgotten. And therefore has it fallen into the feebleness and lethargy which characterize and disgrace it. Its work is *done*, think many even of its advocates. Christianity is the religion of the civilized world, it has established its institutions, and its influence is pervading all parts of society. In the early ages of its existence Paganism was on every side; its gods, temples, games met the Christian at every step, and offered a specific object to his attacks. But when it had overthrown the altars and power of Paganism, and established the altars and power of Christianity, nothing, say they, remained for the Church, but the charge of the ordinances. It might, it would continue,—but only for the improvement of its members; as a Church militant it could no longer exist.—And accordingly the Church is inactive, dead, a mere name. Good Christians, men who honor with a deep reverence the name of Christ, no longer think it necessary, and doubt the expediency of uniting themselves to his Church.

But is it no longer a necessary institution? Now that the altars of Heathenism have been overthrown, can it lie down, and sing itself to sleep with the pœans of its ancient success? No! Its purpose cannot be answered now, any more than in its early days, by being regarded only as a means of personal improvement, of creating and sustaining a sympathy between members of the same communion. Now, as ever, the world is the field of its operations; and truly “the harvest is plenteous, but the laborers are few.” Let the Church send laborers, and come itself into this field. Its work is *not* done. It is a benevolent institution. The great principle of “love to man”—a love, which like that of the Samaritan will lead to self-sacrifice, to noble and constant action,—must pervade all its branches. All movements for the elevation and true happiness of mankind, all attempts to remove the evils which have long pressed upon society, should receive its sympathy and cooperation. What right has it to be idle and indifferent then, when from every quarter there comes up the cry of destitution and sorrow? The widow and the orphan, the sick and the dying, wherever they can be reached, should be relieved by its ready

sympathies. The victim of intemperance should find by its assistance the asylum he seeks. The prisoner should be visited in his cell by its care and compassion. The fallen and despised should be raised and sustained by its power and influence. Wherever good is to be done, by money, by counsel, by love, the Church is responsible for its performance.

The early Church was not unmindful of its duty in this respect. What a noble, Christian retaliation was that of the church at Carthage, when, after its members had suffered the most cruel persecutions their enemies could devise, been driven from the sympathies of society into desert wilds, they returned to succor their fellow-men from the ravages of the pestilence which was spreading on from house to house with awful regularity. The streets were strewn with the bodies of the dead and dying, who in vain appealed to the laws of nature and humanity for that assistance, of which those who passed them might soon stand in need. But the Christians had learned of Christ. The aged Bishop exhorted them to show the sincerity of their belief in the doctrines of their Master, not by confining their acts of kindness to the brotherhood, but by extending them to their enemies. And as disciples of him who "went about doing good," they answered the call. The rich lavished their wealth, the poor their personal exertions, and men just emerged from the mine or the prison, with the scars and mutilations of their recent tortures upon their bodies, were seen exposing their lives, if possible, to a yet more honorable martyrdom; as before the voluntary victims of Christian faith, so now of Christian charity. A lesson worthy to be remembered! With it, let the Church ask itself, what it is doing,—if nothing is to be done,—if Christian charity has no field to display itself? Let it no longer think that to meet together once a month and partake of the Lord's Supper, is all that is required. But while the disciples gather around that table, let their hearts warm towards their fellow-men for whom Christ died. Let them there gain new strength, new zeal to do all which Providence permits, that suffering may be alleviated, that oppression, injustice, ignorance, in high places or low places, that slavery, hatred, wars and fightings may cease from among men, and all come together as brethren of the same family and heirs of the same immortality. I would have, were it

possible,—and why is it not?—the holy and touching communion, not the cold and formal service it too often is, but an occasion to converse on the condition and wants of the tempted, and to devise means for their relief and the greater progress of moral reform throughout the world. Let the Church, let each individual church, be persuaded of its duty in this matter.

But the Church is also a *Christian* institution. It is to uphold and establish the authority of Christ. All its members are preachers, authorized and commissioned by Christ to repeat the Gospel among all nations. This was the commission given to the Apostles, and by them transmitted to the Church for all future time; the true Apostolic succession, till the Redeemer's kingdom should cover the earth and "every tongue confess that he is Christ, to the glory of God the Father." Has the Church then nothing to do at the present time? Is Christianity established? Her institutions are among us. We call ourselves Christians. We can enumerate our churches that, "in every city and village point their taper finger to the sky, the enchanting symbol of Christian aspiration and a Christian life." We can mention our Bibles and religious books, and men devoting their lives to religious instruction.—All this proves nothing. Where can we point to Christianity exemplified, Christianity lived? Go into the workshops and counting-rooms, and mark the principles of trade; into the halls of legislation, and mark the licentiousness of speech, the spirit of ambition, of rivalry and party feeling; in a word, look into society everywhere, and where is Christianity? Where is the love to God, love to man, the faith in the power and authority of truth and duty, where is the spirit of Christ without which none are his? Men are indeed confessing the great principles of religion and Christianity, but are living in a lie. It is in vain to disguise it; the mass of men care little for Christianity.

Now in view of this, will any one say, that the work of the Church, of those who have professed to love and reverence Christianity, is done? It is because it has been idle, or if active, insisting so much upon creeds, opinions, and forms, that it had better have been quiet,—it is because the Church has been untrue to its idea,—that we witness this state of things, the slow progress of Christianity—its progress not among Heathen nations, but among

ourselves, our own land and community—its progress over the heart as well as intellect. What might not a body of disciples devoted to the cause of Christ, not giving it in charge to a few who are called ministers, but in earnest about the matter themselves, “counting not even life dear to them, if so be they might testify the Gospel of the grace of God”—what might not a body determined that the truth they hold in reverence shall not by their unfaithfulness to the means and opportunities God offers be rendered fruitless—what might it not effect? And yet how little is done! Why do our missionaries languish? Why is it that the cry comes up from the West, “come over and help us,” and yet so few are willing, and fewer still are able, to depart? Why is it, that old churches in our interior country languish and disappear? Is it not because so little is done to help them, so little to help themselves? Does it not show that however much we value Christianity, we do not value it quite enough to sacrifice any thing for it? The churches in our cities could each support one minister besides their own, at least could prevent some feebleness of church from falling for the want of a few hundred dollars. Why they do not, is a question they alone can answer. The Church should feel that it is one of the means Christ relied on for the support and progress of his religion. The missionary cause then, in whatever shape it presents its appeals,—for our cities, our villages, the West,—must not ask in vain at its hands.

The work of the Church then is not yet accomplished. It still remains for it to exhibit the Christian life—to support and extend Christianity—to take under its cognizance all means for the amelioration of the temporal as well as the spiritual wants of men, and in this manner effect the purpose for which it was instituted. An institution thus active, strong in the power of the Lord, would bear down every obstacle, and plant Christianity in every heart, as well as every land. It is often asked, how it is possible to interest people more in the subject of religion, to make them earnest and energetic in this matter. I see no better, no truer way than by setting forth strongly this idea of the Church, as an active, religious, and benevolent institution,—this claim, which Christ makes upon all those who desire his salvation, to join themselves to his Church, and upon that Church to be up and doing, by the aid of

its talents, character, and wealth, to break in upon and destroy the sin and worldliness which now corrupt the very heart of society.

But while we lament that this view of the duty of the Church has been overlooked, we have no cause to lament as those without hope. The Church has done, and will do much more, good. To many the signs of the times are full of evil forebodings. Religious subjects, which would seem more peculiarly subjects for the religious, are discussed by the irreligious or indifferent. The Sabbath, the Ministry, the Church, have been made the subjects of the boldest inquiry. Many would prevent these inquiries; but the spirit once abroad cannot be repressed. And why should it not go on? The evil it may do is transient, the benefit eternal. The result so far encourages hope. The old notions that clung around these subjects, and which men had outgrown have been exploded, and men are beginning to discover that all days are holy—all men, preachers—every assembly of Christians, a church. But they will also find that if all days are holy, there should yet be the Sabbath—if all men are “kings and priests,” there should yet be ministers—if every assembly of Christians is a church, a great work devolves upon it to perform. Let then this spirit go on. And may God bless it to the furtherance of his glorious purposes.

J. I. T. C.

TRANSLATIONS FROM JEAN PAUL.

‘YOUTH weeps, age weeps; but *that* is the dew of morning, *this* only evening dew.’ Thus did the youth praise the fair tears of young eyes. But when the hot day had dried up the morning-dew and its flowers, and the youth had become an old man, then he said: ‘truly the evening-dew lies sad and cold through a long night; but then comes its sun, and it glitters again.’

He who travels westward loses a day; he who travels eastward gains one. Now then travel to meet the *orient of the heart*, the rising sun, and thou shalt gain, instead of a day, a year; and instead of a year, something of eternity in this life of time.

The triumphal arch of *moral perfection* is a rainbow, through which no mortal has ever yet passed, and which no one has ever had over his head, except one, who however stood himself as a sun under the clouds.

We erring mortals are like those who walk in *fog* ; every one of them imagines that close to himself the fog is thinnest or does not exist at all, and that only around those who are at some distance from him it is thick and blinding ; and they in their turn think of themselves and him just as he does of himself and them.

Cheerfulness is the sky under which everything except poison thrives. Only let it not be confounded with *enjoyment*. All enjoyment, even though it were the fine enjoyment of a work of art, gives man a selfish look and deprives him of sympathy ; therefore it is a ground of want, not of virtue. On the contrary cheerfulness—the opposite of vexation and ennui—is at once soil and flower to virtue, and its wreath. For beasts can enjoy, but man alone can be cheerful. The Holy Father is also called the Blessed ; and God is the All-blessed. The Stoic philosopher must marry his contempt of enjoyment to a holding fast of cheerfulness. The Christian heaven promises no pleasures such as Mahomet's holds out, but the clear, pure, infinite ether of heavenly gladness, which wells out from the contemplation of the Eternal. The fore-heaven, Paradise—to which the elder theologians denied the pleasures, but not cheerfulness—harbored innocence. The cheerful man wins our eye and heart, whereas the gloomy man repels both ; while as respects the pleasures of the world, we turn our backs towards him who revels in them, and our hearts toward him who is starving. If enjoyment is a self-wasting rocket, then cheerfulness is a constantly returning clear star, a state of feeling which, unlike enjoyment, reproduces, instead of wearing itself out by continuance. (*Extracted from the work on Education.*)

C. T. B.

SKETCHES OF CUBA IN 1838.

"There are some happy moments in this lone
And desolate world of ours, that well repay
The toil of struggling through it."

So some one has said or sung. And by common consent one of these moments is that in which the traveller, having been confined for weeks within the narrow limits of a vessel's deck and cabin, having passed day after day with nothing but the sky and the ocean around him, having experienced calm and storm and all the discomforts of a voyage, first descries the land of his destination. Certainly it was so with us, and if any thing could add to the intensity of the feeling, it was the striking contrast which we experienced between the world which we had left and that to which we had come. When we parted from New England, it was one of the coldest days in December. Land and sea were incrustated with ice; the air was almost stiffened with frost; the wind swept by, chilling and freezing to the heart; the coast looked inhospitable and desolate, and the demon of winter reigned without rival or restraint. The next time we saw the land, it was also in the depth of winter, but it was under a tropical sun. We had come to the scenes which excited the enthusiasm of their discoverer, the great Columbus. The sea was calm and serene; and the air came upon the cheek, to use his own language, "as soft as April breezes in Seville." Fields of different shades of green were before us. Trees of enormous size and peculiar form, the ceiba, the palm and cocoa, towered upon the neighboring hills. And as we sailed along the coast and at length entered the bay of Havana, we could easily conceive of the rapturous state of feeling with which the great navigator explored the charms of the new world which his enterprise and valor had won, when he exclaimed, "It is the most beautiful island eyes ever beheld. One could live there forever."

It is not easy to give any thing like an adequate conception of the climate, or of the appearance of the sky by day or by night in tropical regions. The common idea on the subject is not just. The

heat is supposed to be beyond endurance ; and we picture to ourselves the inhabitants prostrated by it in mind and body, and lying the greater part of the day panting with exhaustion. But this is not a true picture. The heat is less overpowering there than it sometimes is here. The air is generally exhilarating—and in inhaling it, it seems like breathing gas. To be sure the moment you go abroad, you are made sensible that you are brought under the more direct influences of the sun. You seem to be standing near some mighty furnace. A dull heavy pain seizes the head, and a burning sensation is felt in every part of the flesh that is exposed. But in the shade it is perfectly comfortable. A cool delicious breeze passes over you, and your enjoyment is complete. Imagine yourself at Nahant or Cohasset on a day in July—one of the hottest—when the air quivers with the heat, yet is tempered by the breezes that come from the ocean, and you have a good conception of much of the weather in Cuba.

There are some cloudy days, and days in succession, when the wind will blow uncomfortably cool from the north, but it is a mistake to suppose that this beautiful country is visited, even in the rainy seasons, by those long dreary storms which are inflicted upon us here. Ordinarily the sky is clear and cloudless. An immense dome of sapphire seems spread over you, and day after day it will remain without the slightest spot upon the deep blue. But now and then, almost daily in summer, often many times a day, you shall see a cloud rising in the east no bigger than a man's hand, and so thin and transparent that you may almost look through it. Here it would not excite a moment's apprehension. But let no one judge of what he has not seen by what he has seen. It passes on, and without the warning of even a few premonitory drops, it pours down in torrents, in perfect cataracts. Startled by the unexpected deluge, you look around for the cause ; but you see the sky as clear and tranquil and smiling as if no cloud had been there. The sun shines as hotly as before, and there is nothing but the dripping trees and swollen pools to testify to the shower that has been.

Such are tropical days. The nights even more have attracted the attention and awakened the admiration of travellers. They are surpassingly beautiful, and dwell in the imagination like the remembrances of home. They leave an impression upon the

mind which neither time nor distance can erase. You are introduced into a new hemisphere of stars. Constellations that have been familiar from childhood disappear, and those of a new denomination and strange aspect rise to the view. The northern bear—the shaggy sentinel that has held his watch for ages over the dreary regions of eternal ice and snow, is no longer seen, and the pole-star, for which we have been accustomed to look at a fixed point in the heavens and towards which the eyes of hundreds of voyagers are nightly turned, sinks down and is dimly seen on the very verge of the horizon. And even the moon, which the grand dramatist has called ‘the pale-faced moon,’ loses its distinctive character and is more like a globe of burnished silver—almost painning the eyes as you look upon it. So bright is it, that the shadows of the trees—even the minute forms and fibres of the leaves—are formed upon the ground with perfect distinctness. But in crossing the tropics we are introduced to constellations of stars which impart a peculiar brilliancy to the evening sky, especially to that cluster named, from its resemblance to the symbol of our faith, the Southern Cross. I well remember the morning on which I first saw it. I had ascended the terrace of the house for the purpose before the dawn. Not a sound was heard, to interrupt the emotions of the mind. Behind me was the frowning castle sending out its dull light upon the bay—a beacon to the sailors; on the left was a slumbering city; on the right the ocean that separated me from my home; and before me, standing on the southern horizon, clearly defined as that of old which shone on the path of Constantine and led his legions to victory, was the far famed southern cross—carrying the mind back to that cross which stood on Calvary. It was the hour of prayer. The morning guns and matin bells were about to break the silence and call the sleeping inhabitants to devotion and duty. It was an hour for stirring and kindling thoughts to be treasured in the bosom.

But the nights in the West Indies are to be remembered, whatever object may have called one forth, whether spent in the town or country. They are so mild and bland as actually to render it a sin to remain within doors. No night dews nor deadly vapors deter from going abroad. Conceive of one of these delicious evenings spent in the city. The population are gathered into one

of the great public squares; they are abroad in their delicate dresses to court the evening breeze, to interchange civilities, and listen to the exquisite music of the bands. To sit hour by hour under the light of the moon which renders the night almost like day, gazing upon that strange moving spectacle—nobles and commoners—richly clad ladies and gentlemen—natives and foreigners—officers in rich uniforms and gay girls in thin dresses without covering for the head or arms—and negroes and negresses with only a coarse blanket wrapped around them, and listening to the delicious music as it rises and falls on the night air, is a thing to be remembered for years. If there is any thing superior to this, it is a ride with a friend in the country on one of these same evenings. You leave the works and ways of man and go into the glorious scenes of nature, and there are sights and sounds that fill the eye and ear with wonder and admiration. With the slightest breeze the groves of palm and cocoa tremble and clatter, making unearthly noises, and fields of plantain and banana flutter and rustle as if instinct with life. There is the strange whizzing and moaning music of insects and night-birds; and there are swarms of fire-flies that lie like gems thrown in clusters by the way-side, or cross your path like meteors, leaving a train of light behind. Southey, with an art his own, has painted one of these scenes.

“ Soon did night display

More wonders than it veiled: innumerable tribes
From the wood-cover swarmed, and darkness made
Their beauties visible: one while they streamed
A bright blue radiance upon flowers, that closed
Their gorgeous colors from the eye of day;
Now motionless and dark, eluded search
Self-shrouded, and anon starring the sky,
Rose like a shower of fire.”

Southey could never have been in the West Indies, or he would not have described these insects as dark and self-shrouded. They are of an entirely different species from the fire-flies which glimmer in the meadows of New England. They belong to the family of beetles, and are nearly of the size and shape of those largest bugs that come intruding into one's study window on a summer's evening, deafening you with their dull drawling bass and extinguishing the lamp with their wings. The light is not dim and fitful, but bright

and constant. It comes from two openings near the eyes and also from beneath the wings, so that whether they are motionless on the ground or flying in the air, they are equally visible. I shall never forget a ride which I took one evening in the country. It was on a public road, planted on each side for twelve miles with rows of palms. The moon had gone down—the stars were scarcely visible—but swarms of these fire-flies, streaming in every direction, almost illuminated the path. In public places you see them pinned into the hair and on the bosoms of ladies, glittering like diamonds. I have myself tried the experiment, and with a handful of them I have been able to read the pages of a book even in fine print. So that the story told by the historian, of the English commanders, Sir Thomas Cavendish and Sir Thomas Dudley, is not so improbable. When they landed in the West Indies for the purpose of taking the country by surprise and saw in the evening an infinite number of moving lights in the woods, which, although nothing more than fire-flies, they mistook for Spaniards advancing upon them by torch-light—fearing to encounter so large a host and judging discretion the better part of valor—they fled to their ships and made sail as fast as possible.

Having spoken of the climate, I may add a few words on some of the most remarkable productions. I know it is difficult to give any adequate conception of natural objects by mere description, but I can render some account of the habits of those with which we are most familiar.

The *palm* is unquestionably the queen of the tropical trees. There is an exceeding grace about it. You have to imagine a smooth trunk running up twenty, thirty, even sixty or seventy feet—swelling in the middle according to the rules of art—as symmetrical as the pillar of a Grecian temple. From the top of the principal shaft issue two or three small branches, loaded with seed about the size of acorns, not inaptly representing the capitals of Ionic columns; thence rises above these a green case six or eight feet high, from which springs a tuft of dark, glossy, flaglike leaves, from fifteen to twenty feet in length, resembling enormous plumes. An avenue of these palms entered just at sun-set, while the parting rays still glance and quiver through it, is magnificent. It is the tree for poetry, and no picture of a tropical scene is perfect without it.

Mrs. Hemans, who had an eye for beauty wherever she could find it, has dedicated to it one of her short poems. The fair tree was exiled from the green island and transplanted into some European garden; and there grew among strange herbs and flowers. There was a festival, and there were bright lights and music and the song, and forms of beauty and loveliness. But one—a child also of the sunny isle,

“A lone one 'midst the throng,
Seem'd reckless all of dance or song:
He passed the pale green olives by,
Nor won the chestnut flowers his eye;
But when to that sole palm he came,
Then shot a rapture through his frame.”

A crowd of home recollections rushed upon him—

“All through his wakening bosom swept:
He clasp'd his country's tree and wept.”

The *cocoa* tree is of the family of the palms, but differs from the royal palm as the dray-horse differs from the beautiful Arabian. The one is for use, the other for ornament. The trunk of the *cocoa* is rough and awkward and crooked. Its top has no sheath for the leaves; they hang loosely, and just under them, at their insertion, grow the nuts in large bunches of all sizes and ages. When they are full grown, they are still quite green, and are said to be in the milk. You may tap one of them with the same ease you may a watermelon, and obtain from it about a pint of cool refreshing liquid, not unlike sweetened water. Then, if you choose, you may take a spoon and scrape out about as much more of a white substance something like cheese-curd, of which the inhabitants are very fond. I am not aware that the nut is in much repute when it has acquired the hardness and consistency with which it is usually found here. The *cocoa* of which chocolate is made is quite another kind of fruit.

There is another species of fruit occasionally seen among us which deserves description. It is so peculiar that it is worth a voyage to the West Indies to have the pleasure of eating and examining it. It grows every where with very little cultivation in the greatest profusion, and is as necessary to a native as a potato is to an Irishman. Eaten raw, boiled, broiled, fried, baked, roasted,

it is on his table morning, noon and night. I refer to the *plantain* or *banana*. They are two species of the same plant; but they are so much alike that in seeing one you obtain a very good idea of the other. The fruit is sometimes brought to our market; but it is then gathered so green and becomes so decayed, that a very faint notion is obtained of its appearance and taste in its perfection. The banana is of a long oval shape, a little bent, covered with a thin yellow skin with streaks of red, which is easily stripped off with the finger, and then comes a rich pulp which looks like ice-cream, and tastes,—how shall I describe it? I have imagined a variety of things, but on reflection it is not like any of them. Perhaps you may have eaten a peculiar kind of pear with a flavor something like a banana. But it is a thing of which one becomes very fond. It grows in bunches of the size of half a bushel or more, and as heavy as one may desire to carry. The plant is an annual, and grows to the thickness of five or six inches and the height of ten or twelve feet. The leaves are five or six feet long and two or three broad, so that a complete wrapper might be made of one of them for a pretty large man. There is only one bunch upon a stalk; and on the same stem you see at the same time the flower and fruit in all stages of its growth. Nothing better exhibits the rank vegetation of the tropics than this plant. After the fruit is gathered, it is cut down to the ground, and in the course of a few weeks a complete forest springs up, new fruit is formed and ripened, and a new harvest is gathered. In addition to the enormous consumption by the inhabitants large quantities are shipped, especially to the Southern ports of the United States.

The *orange* is so extensively cultivated in our parlors and green-houses, that its appearance and habits are well known. The tree, when it attains its full growth on its native soil, I should say is of about the size and shape of the mountain ash. It is a great favorite with the inhabitants, and much esteemed as an ornamental tree. And indeed I know of few things more beautiful and ornamental than a plantation or avenue of them. The contrast of the white flowers and green glossy leaves and yellow fruit, all at the same time growing together and regaling the eye, is striking. And then the air is filled with a fragrance that is almost overpowering, and if you chance to be hungry or thirsty, such an agreeable repast is

before you without cost or labour, that you are easily persuaded to repeat your visits and remember them long after they are made. The orange retains its spirit and flavor a long time ; and if among the quantities of poor, sour, crabbed fruit that are brought to this country it has ever been the reader's good fortune to obtain a fair sweet Cuba orange, he has a pretty good conception of their enjoyment who have plucked them from the tree.

But it is not so with the *pine-apple*. This is the king of fruits, and no one who has not been in the West Indies can have any just conception of its excellence. In order to be preserved for a long voyage it is gathered before it is ripe, or inferior kinds are sent, so that we find but little of its peculiar flavor and richness. If a man would enjoy it in its perfection, he must enter the garden where it grows. At a little distance he might mistake it for a field of ruta бага, but on approaching he finds the leaves of the plant more narrow, stiff and sharp—warning him not to be precipitate. Having gone into the garden, which is protected perhaps by a hedge of aloes or prickly pears, let him look around and select one of the largest, of a golden yellow or a rich flesh color, which rises about a foot and a half from the ground. Then let him carefully sever it with his knife from the stalk, peel it and slice it in some cool salt and water, and then it is fit to eat. The old writers tried to give some idea of its flavor by saying it was composed of the flavor of the peach, strawberry, apple, &c. Charles Lamb with better wisdom attempts no description ; but after a pause, as if labouring for a suitable expression, exclaims—“pine-apple is great!”

A. H.

 HEAVEN.

Death hath no entrance there ;
 Those who are counted fit to enter heaven,
 To whom the victor's glorious meed is given,
 Breathe an immortal air.

No sorrows from the past
 May throw their shadows on the spirit free ;
 The radiant light of immortality
 Where'er they move is cast.

Partings shall there be o'er;
 With those who mingle in the world above
 There shall be linked again the ties of love,
 Ne'er to be severed more.

There in the land of rest,
 The wearied spirit finds a long repose;
 No fears—conflicting fears, heart-rending woes,
 Intrude upon the blest.

H.

SAUL'S VISION OF SAMUEL.

A SERMON, BY REV. WILLIAM P. LUNT.

1 SAMUEL xxviii. 11. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

THE text forms part of the account, given in the Scriptures, of the interview of King Saul with the witch of Endor. It was on the eve of that battle in which he lost his life. "The Philistines had gathered their armies together for warfare." In Shunem and on the heights of Gilboa the opposing armies were encamped. The monarch of Israel, we read, as he looked down upon the forces arrayed against him, was afraid, and his heart failed him. Why did he, who had so often led the hosts of Israel to battle, tremble now? This is the chief point upon which the present discourse turns, and the answer to this question, it is hoped, may impress upon our minds an important truth, and a serious lesson. Let us first however glance at the principal events in Saul's life previous to that particular point of time at which the text presents him to our notice.

Saul, as is well known, was the first King of Israel. After the death of Moses and Joshua successively, the Hebrew government was administered by supreme magistrates called Judges, of whose lives and acts we have a brief account in the book called, after them, the Book of Judges. The last of these magistrates, and on many accounts the most celebrated was Samuel, a man of sin-

gular piety from his youth, and who seems to have secured, and to have retained through a long life, the attachment and veneration of his countrymen. A noble and affecting testimony was borne to his worth and integrity, when he came forth to meet the people, and to present to them their new king. "I am old and gray-headed" said the venerable man, "and I have walked before you from my childhood unto this day. Behold, here I am: witness against me, before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." Happy is that servant of the people who upon resigning his trust can receive such a testimony as this, responding to the strong convictions of his own mind.

The history informs us that when Samuel became old, "he made his sons Judges over Israel." His sons did not resemble their father; "they walked not in his ways"—to use the simple but expressive language of Scripture. They perverted the administration of justice, were avaricious, and scrupled not to take bribes. The best part of Israel were shocked and disgusted at such corrupt practices; and the elders came to Samuel, and requested that he would make them a king. He complied finally with their request, not without warning them, however, of the evils connected with the new form of government which they elected. He reminded them of the increased expenses that must necessarily be incurred to maintain the state of a king, and of the numerous indignities they would suffer, and the exactions they would be subject to, under the monarchical form of government. But all his warnings and expostulations were of no avail. "The people refused to obey the voice of Samuel," and were still clamorous for a king. The person selected by the prophet for the new office was Saul, the son of a Benjamite whose name was Kish. He seems to have been remarkable for beauty of person and strength of body, qualities which would be likely to gain for a man much more influence and respect among a half-civilised and warlike race, than mental or moral endowments. The record describes him as "a choice

young man, and a goodly ; and there was not among the children of Israel a goodlier person than he ; from his shoulders and upward he was higher than any of the people." The manner in which he obtained his elevation to power was remarkable, and serves to illustrate that thread of apparent chance, but of real Providence, which runs through every man's earthly lot, determining its texture and quality. He went out to search for his father's asses which had strayed away, and instead of finding them he found a crown. Taking with him a single servant, he wandered about a long time in quest of the lost animals. His servant proposed that instead of returning home, they should pay a visit to the "man of God" who dwelt in those parts. Saul acceded to this proposal, and as they entered into the city Samuel met them. The seer immediately addressed him as the future sovereign of Israel, took him and his companion into his parlor, and gave them the chief seats at the table among his guests. On the morrow he poured oil upon him and anointed him as "captain of the Lord's inheritance." Samuel announced to the people the choice which had been made, and they shouted "God save the king." It would seem however that there was not much enthusiasm excited at first in his favor. It was not till after he had roused the warlike spirit of his countrymen by gaining a great victory over their enemies, that they thought highly of him. Then Samuel called the people together in Gilgal, and repeated the ceremony of coronation, and uttered such sage advice as was suggested by the state of the times, and which it would have been well for the king had he remembered and observed in his after life.

As long as Saul obeyed the commands, and followed the wise counsels of Samuel, he prospered and his kingdom was established. But before long a remarkable instance of disobedience and obstinacy occurred, which seems to have determined his fate. He was commanded to go against the Amalekites, and destroy all that they had, and not to spare any thing. Instead of obeying this command, he spared the king of the Amalekites who was taken prisoner, and also the best of the sheep and oxen and fatlings and lambs, and destroyed only what was good for nought. It was after this instance of disobedience, in which he had manifested a disposition to consult his own interest and satisfy his own selfish desires,

rather than fulfil the high purposes of Providence, that Samuel rebuked him so severely and predicted the ruin of his kingdom; and after this, we are informed that "Samuel came no more to see Saul until the day of his death." He had thus deprived himself, through his perverseness and folly, of his best friend, his wisest counsellor, the stay and defence of his throne, and his life ever after seems to have been unhappy. Instead of that contented and happy spirit which had possessed him while he was simply the son of Kish, searching for the lost asses of his father, an "evil spirit" of jealousy took up its abode in his soul. He was envious of the rising fame and growing popularity of the youthful David, and rebelled against the decree which had evidently gone forth in favor of the conqueror of Goliath. At length, after having vexed his spirit with pursuing David, and having forced him to quit his native country and seek refuge among the Philistines, the attention of Saul was called from this personal petty strife to war upon a larger scale. The Philistines gathered their armies together against Israel, and Saul mustered his hosts. And it is just at this point of time that the chapter from which our text is selected presents him to our notice. As he looked upon the enemy's camp, his heart failed him. As is natural to man upon the eve of any great enterprise, he wished to determine what would be the issue of that day. If he turned inward upon his own soul, which is after all the surest oracle to consult respecting the result of what depends upon one's own energies, the answer was quite unfavorable. His confidence in himself was gone. He appealed to the methods common at that time for gaining a knowledge of the Divine will, but no answer was given. Failing in these—the only legitimate proper means of gaining confidence respecting the future,—his fears led him to adopt improper, unlawful, false modes of unlocking the secret decrees of Heaven. We read that he "had put away those that had familiar spirits, and the wizards, out of the land;" and yet he was weak enough to consult one of the very persons whom he had proscribed. He disguised himself and went to a woman in Endor who had "a familiar spirit," who pretended to hold intercourse with the world of spirits, and to predict future events.

If it were the object of the present discourse to present this

account of Saul merely as an illustration of the weakness to which our nature can be reduced, the picture would be a striking one,—none more so—and would be full of moral instruction. Contemplate it a moment with this view. The scene into which we are introduced is laid in the house of a deluded woman in Endor, who pretends to hold intercourse with the dead. The time of the interview is night. The personages who have assembled in this place are no less than a king and his attendants in disguise. He has laid aside the armour of a chieftain and the ensigns of royalty, and has clad himself in a mean garb. He has left the post of duty and honor, and has stolen away by night to visit the obscure abode of a fortune-teller. He who had never quailed before mortal foe, but had borne an undaunted front in midst of real danger, is here seen prostrating himself before a withered ghost-raiser. Ah! weep for Saul—no, not for Saul—weep for humanity! What weaknesses and inconsistencies are blended together in that strange compound we call *man*. More shameful than even that of Samson was thy fall, quaking king! In Delilah's lap *he* was shorn of his locks, pleasure conquered strength; but *thou* didst lose thy manhood at the feet of an enchantress. He gave his strength to a harlot; and *thou* thy courage to a hag. Is this—we are ready to ask—the hero, for whom, on a former occasion, the Hebrew maidens took up the triumphal burden—"Saul hath slain his thousands?" The question was asked deridingly by the Benjamites on a certain occasion, "Is Saul among the prophets?" We may well ask with the like astonishment—Is Saul among the necromancers? Can this be the same haughty monarch who had been impatient of the sage monition of a Samuel, and who had resisted even his dignified rebukes; and is he now willing to yield himself to the tricks of a weak, or what is more likely, of a wicked woman? We may well contemplate this picture of weakness, and take up the oft-repeated lamentation—"alas! for human nature." And may the lamentation do us more good than it has the thousands who have repeated it before us.

But the practical value of this passage of Scripture is not to be measured by the general reflections, however useful, to which it has led us. It has a particular and most important lesson for us, upon which I would now insist.

Respecting the interpretation of this passage of Scripture there is some difference of opinion among commentators, some thinking that the form of Samuel was really raised by the woman, and others, perhaps more justly, thinking it was only a deception practised upon the King. She herself, probably, personated the character of Samuel; and with the help of but a little sagacity, in addition to what was publicly and generally known respecting the opinions and feelings of the old prophet, she contrived to carry on a very plausible imposture.

But it was not the evil art of the woman of Endor which did most to deceive King Saul. It was his own conscience, that made him the dupe of his own imagination. It was his better nature, rising up at last against the unjust constraint under which it had long lain suffering, breaking the shackles of pride, and obstinacy, and a vain self-reliance, and asserting its native dignity and supremacy. Endor's magic, whether it be regarded as real or only a knavish imposture, raised no vision but what had frequently flitted before the fancy of the conscience-stricken monarch; nor did the ghostly form of Samuel utter one word that had not been frequently suggested by Saul's guilty remembrances. We see in the example of Saul, most vividly brought before us, the strength of the moral and religious principle in the soul of man. It is because it is natural for the soul to discriminate between the right and the wrong in actions, and to extend its thoughts and affections beyond the present world, beyond what is seen and temporal, and to lay hold of what is spiritual, unseen, eternal,—it is because this is the nature of man—that he is frequently the victim of superstitious fears, or of the impostor's arts. The most absurd superstitions into which mankind have ever fallen have a lesson, a most important lesson, for us. They teach us how deeply imbedded in our nature is the religious principle, so that if this principle does not receive a just and liberal culture, it will be sure to exhibit itself in some form—often assuming the most grotesque or horrid shapes, and what it is not suffered to do through the reason, effecting through the fears. *The power of conscience*—this is the great lesson taught us in the example of Saul; this is what is presented to us, in such a lively, impressive picture, in the passage of Scripture we are considering. Yes; there is a power in conscience beyond what magician or diviner

can boast, and which has given to their pretended science and art all the practical influence they have ever exerted. Conscience is the best of necromancers. It evokes from the sleeping dust the venerable forms of those who have counselled well or upbraided boldly. It reanimates their lifeless limbs; it gives the wonted aspect to their countenances; it repeats, as if said anew, the language of warning or threatening, long remembered, but till now neglected or despised. Conscience is the most sagacious of diviners. Does it not often predict most accurately the result of our enterprises? If it fail to bear a favorable testimony, does it not fill the soul with frightful spectres and gloomy forebodings, and damp the spirits, and take away all heart to conceive and all power to execute, and throw one into dismay, and cover him with confusion, and cause him with truth to exclaim, that all is lost? Why did Saul fear, as he looked down upon the hosts of the Philistines? He had not been used to tremble, when, with the blessing of the seer, and with a consciousness of right and duty in his own soul, he had formally gone out to battle. Why did he, who had heretofore executed the laws of Jehovah against diviners and wizards, now debase himself so far as to consult one of these proscribed persons? It was the power of conscience which occasioned all this. "Bring me up Samuel," said the monarch;—what more natural than this command? By whom but by the venerable image of Samuel would his troubled spirit be likely to be haunted?

Let it not be said, that the age of superstition has gone by; men are too wise and enlightened at the present day to indulge such fancies as troubled the King of Israel, and to be duped by the arts that were practised upon him. It is true indeed, that we hear nothing now of diviners and soothsayers and magicians. But the principles of human nature upon which these false ones based their pretensions, and to which they addressed their deceptions, remain the same now as ever. The same law of our moral being, which made Saul demand of the woman to bring up Samuel before him, will lead the sinner now and at all times to call up in his thoughts those scenes and objects and persons which are associated in his mind with the memory of his guilt. The cry of the sinner is not—call me up those who have been my companions in crime or dissipation. No; Let *them* be forgotten—let *them* lie undisturbed in their graves.

But the faithful monitors who warned me of my evil courses—the judicious advisers who pointed out to me the consequences of my deeds—the sober friends whom I despised—the wise, virtuous men whom I forsook—these are the persons I would not, but must behold. Bring *them* up before my vision.

“Bring me up Samuel” is the bitter cry of him who has wasted his opportunities, abused his privileges, wandered from the paths of innocence and safety, forgotten the precepts and instructions which were addressed to his youth, insulted the memory of his early advisers, and followed his appetites and passions to the gates of death and hell. He has had his fill of earthly pleasures falsely so called. He has succeeded for a time, under the influence of passion, in stifling the rebukes of conscience. But his better nature is not destroyed, is only trampled upon. It rises at length from the unjust constraint put upon it. Then it is, when the film is removed from the eye, when his evil desires have been slaked, that he reverts to those scenes and persons that were present with him in the days of his innocence. The prodigal son, after he had wasted his substance in riotous living, and had reduced himself to the most pitiable extremities, would fain dwell in imagination upon the comforts, the sober enjoyments, of his father’s house. Conscience brought up before his mind’s eye that father whose kindness he had so abused, and whose example he had neglected. And under the influence of his bitter reflections he arose, and went to his father, and sought his pardon.

“Bring me up Samuel” will assuredly be the cry of the disobedient and ungrateful child, who perversely follows his own evil bent in opposition to the remonstrances and entreaties of heart-broken parents, whose gray hairs he is bringing down with sorrow to the grave. He cares not perhaps at present for the pain he is inflicting upon their hearts. He has steeled his soul against any appeals from affection. He is occupied with other feelings and thoughts. But it will not be so always. He will not be able always to keep out the abused image of his natural advisers. There will come a time when the engrossing objects of his guilty life will vanish; when the cup of earthly enjoyment will be drained. Then, when that void has been made in the soul, he will go back in memory to former days. Then he will cry out, “Bring me up

Samuel"—let me see the faces of those whom I covered with shame. And he may be sure, that those faces will come up before him. He will not need the aid of the conjurer to bid them rise. No; there is a magic power in conscience, and the imagination which is disturbed by guilt has under its control the whole spiritual world. The grave may have long closed over those whose precepts and whose example have been dishonored, but the conscience brings them back again to life. It calls up the exact features that formerly bore such an expression of rebuke; it makes them speak, in tones as real as any that are ever addressed to mortal listener. Those words of affection or of authority which we once refused to hear are repeated. Nothing now can stifle that voice. We must listen—we must feel its reproaches.

Such is the nature God has given us. Let not therefore the passage of Scripture we are considering be dismissed from the mind until we have learned all that it is suited to teach. It is not enough to say—shame on such weakness as the king of Israel evinced! what pity that any man in his senses could be so superstitious! These are but superficial reflections after all. Superstition, let it be never so absurd, has yet a solemn and sublime lesson for us. It is an abuse of our nature; but let us not forget that it grows out of our nature. If man were not a moral and religious being by nature, if he had not a conscience, if he were not designed to hold intercourse through his hopes and fears with the world of spirits, he would not be exposed to superstition. Sin is often the mother and the nurse of superstition. It is because men have done wrong, because they have violated their consciences, that they dream dreams, and see spectres, and are haunted by "goblins grim." These are originally the creatures of an imagination which has been excited by an evil conscience. They may indeed be communicated to other innocent minds through the influence of sympathy, and they may be perpetuated and transmitted through the influence of those, who are interested in keeping up the reign of deception. But if we trace them back, we shall find that they are originally the monstrous brood engendered by sin in the soul. It is because man is constituted by his Maker a moral and religious being, that he is able to vex and plague himself with such dire shapes and such dreadful sounds. The ancients in their mythology

forcibly expressed this truth under the fable of the *Furies*, whom they represented with frightful faces, "with black and bloody garments, and serpents wreathed round their heads instead of hair, holding a burning torch in one hand, and a whip of scorpions in the other." It was a fable, but it stood for a truth; it shadowed forth one of the most important truths which the human mind can recognize. And the interview of Saul with the woman of Endor in like manner teaches us a solemn lesson, and embodies a most important truth. That truth is—that man is by nature a moral and religious being. That lesson is—be obedient to the dictates of conscience.

ADDRESS FOR THE LORD'S SUPPER.

ONE of the blessed fruits of this ordinance is, that it helps to confirm men's faith in the reality and transcendent worth of goodness. We have been employed week after week in the affairs of the world. We have seen the selfish struggling with the selfish; neighbor on his watch against neighbor; holy professions covering up base practices. The scoffer sneers at the idea of disinterested goodness, and the worldly-wise doubt its existence. Our souls catch the deadly contagion. We unconsciously learn to doubt the reality and worth of virtue, and we soon cease from all attempts, and lose the desire, to attain that of whose existence we doubt. From amidst these debasing influences of the world, we come to this table. Its symbols carry us back to him whose life was an embodiment of perfect excellence. We look to him, as the Jews to the brazen serpent in the wilderness, and are healed of that faithlessness, which is more fatal to the soul than was the bite of the fiery serpents to the bodies of the murmuring Israelites. We know, because we see it, that disinterested goodness is a reality. We see it in Jesus, tried and proved by every test which life and death can furnish. One look at Christ on the cross scatters all the arguments and all the scoffs of a faithless and evil world. Blessed ordinance! which confirms our faith in disinterested goodness—which keeps alive that faith without which virtuous effort ceases, and holy aspirations sink to the dust, and the soul is lost.

Again, this ordinance helps to keep alive the feeling of the personal relation which we know exists between Christ and every believer. Were it not for this rite, he would be to multitudes merely a personage of history, separated from us by the gulf of centuries. But through this ordinance he is with us. He is seated with us at his table, and we hear his voice of invitation. He is near us—is present with us—a personal being to whom the affections may cleave. The importance of this can hardly be overestimated. It is by the love of the good, more than by any thing else, that we grow in goodness. As the intellect appropriates truth by faith, so the heart appropriates moral excellencies by love. We become like those whom we love. By a law of our nature we receive, in a greater or less degree, into ourselves those excellencies which we love in another. How great then is the privilege of being able to bring ourselves near to Christ,—to fill our minds with his image and our hearts with his love. How blest are we, if by this sacred institution we can bring him nearer to our affections and so become more like him. Did we but feel what is most true—that the more the love of the Saviour is in us, the more we shall be like him, how precious should we deem an institution which makes him in his greatest display of beneficence more real to our minds and hearts.

But it is not in this way that I would chiefly view this rite. I would not calculate the good to be derived from it, but partake in it because all our best feelings draw us to the table of remembrance. If at any time you have lost a friend—a child—a parent—a husband or wife, how precious becomes every token of affection—the ring—the lock of hair cut from the forehead of the dead—or any, the simplest memorial. How much more precious, if the departed himself committed that memorial to you, if with feeble hand he laid in yours some token of regard and said with dying voice—let it be for a sign of the affection that has been between me and thee! How holy are such tokens, thus consecrated by affection and death. You sacrifice every thing else before parting with them. You do not ask their utility. They are sacred treasures, whose value is not to be measured by earthly standards. They never lose their power over you. At the sight of them, in the midst of the greatest worldliness and folly, you pause ;—a voice from the past, from the

grave, steals into your heart. The dead revive,—tone—look—the fond voice of the mother—the confiding playfulness of the child. You are carried out of the hollow and vain world for a time at least, and live only in your best affections. Such a token is the Lord's supper. On the same night on which our Saviour was betrayed,—while Judas was planning his treachery and the Priests were casting their nets around him, and the shadow of the cross fell on him,—at this last supper, after warning his disciples of his approaching end,—he broke the bread and poured out the wine, and said, “Do this in remembrance of me.” This command comes in no threatening sounds. He that was dying for us, in that last sad and lonely hour, addressed it to our affections. I care not to show the utility of the rite—any more than I would attempt to show the utility of preserving the memorial of your child or your parent. The utility of it is to be found in your affections, and the reason of it there. The rite may be neglected—neglected from misapprehensions of its nature, and from many other reasons; but there is no believer in Christianity, who must not feel it to be the prompting of his best affections to observe it.

I would look on it, too, as the golden chain, the symbol of brotherhood, that holds all Christians together,—unites those of different lands—the living and the dead—those on earth and those in heaven. When the Christian sits down at this table—what a cloud of witnesses surround him. He whom we commemorate still lives though now in heaven; still his love follows us, and soon we shall appear before him. Apostles—martyrs—holy men—in caverns—in mountain glens—and prison cells, have broken this bread of remembrance. Valued friends, far away, this day partake of it and remember us. Nay; there have been those who have sat with us in these seats—at this table. They are no more with us. They are looking down on us from the heavens. They are with him whom we commemorate. Oh could they speak to us from the silent skies whence they lean and look upon us, how precious, would they tell us, is every rite, every prayer, every hour of meditation, that makes us more the disciples of Christ and the children of God. Let us join in this ordinance this day as they who hope to meet those who have gone before us and to dwell with them forever in the presence of Christ and of God.

LIVERMORE'S COMMENTARY.*

WE are not in a state to write a critical review of this volume. We have read it with feelings of satisfaction which have not yet subsided. We have long desired a Commentary, which should meet the popular want of the Unitarian community. We have had in our mind an idea of such a Commentary, which should exhibit the results of the best learning, without its processes; which should contain all the facts of history, geography, manners and customs, necessary to a complete elucidation of the text, together with sufficient practical and devotional reflection on its import; which should be Unitarian in its expositions, and at the same time leave no room to regret a want of the unction to be found in the best Orthodox commentaries. To say that this idea is fully realized in the work before us, would be saying much; but, without claiming for it perfection, we must say, that it meets the want we have described better than we had hoped it could so soon be met. We had supposed that such a Commentary as was needed could be the work only of much time, patient research, and long meditation; but here is one, felicitously struck out by a young man, in the midst of his parish labors; and, as it shows but few marks of haste and crudeness, it is all the better for being so struck out. His exposition has not been kept till it has curdled into paraphrase, notes, comments and practical observations, but is poured out fresh and warm from his heart, with all its elements intimately commingled. This is as it should be. The people wish it in that form.

Such a work could not have been produced, in such circumstances, if the author had not been peculiarly fitted for his task. We perceive this adaptation throughout; and, together with the success of the execution, it saves the enterprise from the charge of presumption. He felt his calling; and he obeyed it with simplicity and modesty. Many a more learned man might have made a less valuable Commentary. Not that the author betrays a want

* The Four Gospels: with a Commentary. By A. A. Livermore. Volume I. Matthew. Boston: James Munroe & Co. 1841. pp. 346, 12mo.

of learning; on the contrary, he was prepared for his work by a wide range of reading. So copious are the materials for exposition already in existence, that perhaps the most excellent quality in a commentator is sound judgment in selection; the most dangerous propensity, an ambition of novel views. Mr. Livermore seems to be possessed of an instinctive good sense and good taste, a nice moral perception and a reverent religious spirit, which leads him at once to the truest and best word to be said on the subject of his comment. The work is by no means, however, a mere compilation. Its materials were thoroughly fused in the Author's own mind and heart. His individuality is strongly impressed upon it throughout. The reader forms an acquaintance with his guide and teacher. This is one of the charms of the book.

Among the excellencies of the work we would mention its style, which is full of life and spirit; concise and forcible. No space is lost by circumlocution. The very thing to be said is said in a direct and pointed manner, and often with a graphic word which presents a picture to the imagination and touches the feelings, whilst it informs the understanding. We know of no Commentary that exhibits this quality in an equal degree. We are struck, too, with the remarkable justice with which the attention of the Author has been proportioned to the comparative importance of the passages on which he comments. Annotators are often, and justly, complained of for bestowing superabundant labor upon minute and unimportant points, while the greatest difficulties in the text are passed by without notice or with very inadequate explanation. This fault is easily accounted for. The removal of a small difficulty often requires a great deal of thought and research, and either the labor he has bestowed upon it magnifies its importance in the expositors eyes, or he is unwilling to show nothing for all the pains he has taken. But neither of these considerations can be expected to have much weight with the reader. Mr. Livermore's exposition is minute, but in ordinary matters brief; our memory has retained, after a cursory perusal, no instances in which room is taken up by explanations of what no one needs to have explained. On important topics it is full, and even copious. It is designed to be complete in itself. It does not suppose the reader to have a theological library. It does not deal in mere references. Passages

in other works that throw light on the text, are quoted at full length. In consequence of these excellent qualities of conciseness and of just proportion the Commentary is made very comprehensive. We laid it down with a feeling of surprise that so much clear and thorough exposition could be given in so small a space.

These comments are interspersed with extracts illustrative of the text, from various authors, old and recent, of different denominations, in prose and verse. For so doing, the author quotes the authority of Lord Bacon, in his work on the Advancement of Learning, when, speaking of the theology of his day, he remarks, "that if the choice and best of those observations upon texts of Scripture, which have been made dispersedly in sermons, within this your Majesty's island of Britain, by the space of these forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best book in divinity which had been written since the Apostles' times." "Agreeably to this suggestion," adds the Author, "it has been the object of the following work to draw remarks from other sources than set commentators; to resort for this purpose to sermons, essays, poems, and stories." This good design is well executed. These extracts are judiciously selected, are striking and apposite, and fall naturally and easily into the train of the Author's own remarks. We are thus furnished with some of the best thoughts of the best minds.

We have said that we did not read this book, and are not prepared to write about it, in a criticising spirit. In order however to give a more particular idea of the manner of its execution, we proceed to speak on a few points which occur to our recollection, in some of which we differ from the Author, and in others highly approve his exposition.

The difference between the genealogies in Matthew and Luke seems to us to be too summarily disposed of. "It is generally supposed, that he (Matthew) gives the descent of Joseph, the reputed father of Jesus. Whilst Luke, writing for Gentiles, traces the pedigree of Jesus from Mary, through her father Heli, through Nathan, David and Abraham, back to Adam, the ancestor of both Jews and Gentiles. Luke iii. 23—38. Their lists are different, but not contradictory." We had supposed it to be a settled matter,

that this popular solution of the difficulty will not bear the test of a rigid scrutiny, and that we, at the present day, have no means of reconciling these conflicting genealogies with each other.*

In the passage relating to divorce, Matt. v. 32, the Author says, "the Saviour restricts the power of divorce to a single case, and that one where there could be no reasonable hope of domestic peace or confidence. *Still his language may not, perhaps, bear the literal inference that he allowed divorce in no other possible case.*" Why?—"It has been plausibly said 'that Christ may have mentioned adultery, rather as an example of that kind or degree of offence which amounted to a dissolution of the marriage bond, than as the only instance in which it was proper that it should be dissolved.'" This is by no means a natural construction. The passage is not at all figurative or rhetorical. It is one of the most literal in the Sermon on the Mount. Its obvious, would seem to be its true, meaning.

In his exposition of the passage relating to oaths Mr. Livermore has a vast majority of the Christian world on his side, and the question may fairly be regarded as an open one. We are not disposed at present to enter into a full discussion of it. We have only a few words to say on the alleged examples of our Saviour and of Paul. We have always been unable to understand how our Lord's reply, when adjured by the High Priest to tell whether he were the Christ or not, could be regarded as an answer upon oath. A man must himself be a party in the oath that he takes. He must signify, by some word or sign, that he consents to take upon himself its obligation. He is not morally obliged to speak, because another without his concurrence addresses to him a form of adjuration. When a man voluntarily takes an oath, he binds himself, first, to speak; and then, to speak the truth, on the matter in hand. Having sworn, he is obliged to testify. He violates his oath alike by testifying falsely, and by refusing to testify at all. Had Jesus remained silent after the adjuration of the High Priest, could he be said to have violated an oath? He answered, indeed; not because he was adjured, but because the time had now come to witness the good confession; he would undoubtedly have

* See Norton on the Genuineness of the Gospels, Additional Notes, p. lv.

answered the question in any other form. The examples cited from Epistles, of the practice of the Apostle, are not to the Author's purpose ; since, if they prove any thing in relation to this subject, they prove the propriety of extra-judicial oaths.

If we should attempt to give examples in which the Author's exposition appears to us peculiarly just, forcible and happy, we should scarcely know where to begin, or how to select. We are glad to see an explanation, which we do not remember to have before seen in print, of the passage which declares the unpardonableness of the sin against the Holy Ghost. This explanation supposes the passage to be an example of a Scriptural form of expression, by which one thing is commanded and another forbidden, when the meaning is only that the one is much preferable to the other, or one thing is asserted and another denied, when it is meant that the latter is much more difficult or improbable than the former. Thus, "I will have mercy and not sacrifice," means, I will have mercy rather than sacrifice ; "I came, not to call the righteous, but sinners to repentance," means, I came not so much to call the righteous as sinners to repentance. So here, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men," means,—this sin is of all others the least easy, and likely to be forgiven. This explanation is an easy and natural one, and relieves the passage from all its difficulties.

We are highly gratified at the manner in which Mr. Livermore has reconciled the results of the most enlightened interpretation with the highest purposes of edification, in his exposition of the twenty-fourth and twenty-fifth chapters of Matthew ;—a passage which commences with prophetic descriptions unquestionably relating to the overthrow of Jerusalem and the termination of the Jewish polity, and ending with a solemn delineation of judgment and retribution. The great difficulty has ever been, to fix the point where the transition is made from one subject to the other. The view which we regard as the most just is, that the whole relates to the closing of the Jewish dispensation and to what was to take place immediately after that event and the substitution of the Gospel in the place of the Law, as the acknowledged divine dispensation in the world. It has been felt however as an objec-

tion to this view, that it seems to strip the admonitions and warnings in the latter chapter of the greater part of their solemn import. Mr. Livermore in some introductory remarks to his exposition of that chapter says,

"We would inquire, whether there has not been an unreasonable and injurious prominence given to the question of *time* in the interpretation of this chapter. Are not the words of our Lord rather designed to describe the establishment of his kingdom in a general sense? a kingdom which would be set up more manifestly indeed at the fall of the holy city and the Mosaic system, but which was already enthroning itself in the hearts of his disciples, which would spread from them throughout the world, and last without end, here and hereafter, a kingdom in which the duty of watchfulness, the faithful use of powers and means, and the exercise of love and benevolence to others, in connection of course with other virtues, would be of the highest importance, and a criterion of discipleship, as the several parabolical descriptions represent. This view would avoid the difficulties of double senses; or of an abrupt change in the discourse at the 31st verse, from speaking of the coming of Christ's kingdom at the overthrow of the temple, to an account of the scenes of eternity; or of forcing the whole chapter to refer to the future state, contrary to the use of language in verses 13, 31, *the Son of Man shall come &c.* which elsewhere is explained in allusion to the destruction of the Jews by the Romans; see chap. xvi. 28, xix. 28, xxiv. 27, 30, 31, 44. This view would also escape the rather frigid explanation which refers the whole, including the judgment scene, to the period of the fall of the Jews. It also harmonizes with the fact of the elevated tone of feeling in which Jesus was then speaking, and the solemn visions of his mighty kingdom, his universal religion, then rising and glowing before his mind. To his spiritual glance time was but an accident and a circumstance, death but a night between to-day and to-morrow, a door between this apartment and that of the Father's mansion. He saw his kingdom coming in the hearts of men, searching and trying and judging them, erecting the standard of eternal rectitude, and, now and forever, in all worlds and ages, connecting sin and misery, goodness and happiness together in bonds never to be broken. The above interpretation is in substance advanced by some eminent critics of a recent date."

We conclude with commending this work to that portion of the community for whom it is specially designed. For some years past there has been a very general call for a plain, concise, fervent, Unitarian commentary. The want is now well supplied. The work we have been presenting to our readers is popular,—suited

to the common comprehension ; cheap,—in few books can so much valuable matter be had, so well printed, at so low a price ; deeply serious and religious in its tone ; and it is a work not likely to be soon superseded. We should be glad to hear that a copy was in every Unitarian family in the land, and exceedingly glad to learn that it found its way beyond the limits of that denomination ; for wherever it goes, it will perform a mission of charity. Another volume, containing an exposition of Mark, Luke, and John, may be expected early the next spring. Nothing is said of the remainder of the New Testament ; but we hope that the Author will find it his duty, pleasure and interest to continue his Commentary through the whole.

C. P.

RECENT DEATHS IN ENGLAND.

THE English journals have recorded within a few months the death of several men eminent for their worth, whose attachment to the theological and religious views advocated by Unitarian Christians affords a testimony peculiarly valuable, from the circumstances under which it was professed, and the constancy with which it was afterwards maintained to an extreme old age. The names of such men, and the influence they may exert when no longer among the living, should not be confined to one country. What could not have been said of them publicly during their lives without offending their modesty may now be spoken, and should find lips ready to proclaim and ears to receive it. We wish to add our contribution, small though it be, to the sepulchral mound which love and gratitude conspire to raise. To speak worthily of such men is the next highest privilege to an acquaintance with them. Our personal knowledge of those of whom we shall speak was of the slightest kind, but we have within our reach materials from which we may frame notices of their characters.

We must go back however to a little later period than we have mentioned, that we may include two names which should not be omitted.

REV. JOHN MORELL LL. D., died at Bath April 11, 1840, having nearly completed his sixty-fifth year. "He was born of a well known family belonging to the Calvinistic, or Independent, or Congregational class of English Dissenters." One of his brothers is now a minister in the Independent denomination, and another brother was for many years "Theological Tutor of the Independent Academical Institution, at present known by the name of Coward College, and which after an existence of more than a century at Northampton, Daventry, and Wymandly, is now removed to London," where its students enjoy the benefits of the London University.* "At an early period of his life, soon after the completion of his studies for the ministry, he became convinced of the erroneous and unscriptural character of some of the leading tenets of that body, and embraced what are commonly, though vaguely enough perhaps," says Mr. Acton in his funeral sermon, "denominated Unitarian views of the Gospel. For indeed how vaguely, how imperfectly, oftentimes how incorrectly, do our narrow sectarian names describe the personal views of an honest and searching mind, in regard to the vast and sublime truths of our common Christianity. To such general views of the Gospel however, as distinguished from reputed Orthodoxy, though never binding himself to any sectarian creed, he continued steadfastly attached to the end of his days." After preaching for some years in various places, he was obliged by a failure of voice to suspend his labours as a preacher, and undertook the instruction of youth, till in 1818 he removed to Brighton, and there in connection with a school officiated as minister of the Unitarian congregation. After "leading a life of great activity and usefulness in this place for twelve years," he relinquished both his school and his pulpit, and spent some years with his family on the Continent. Upon his return to England he chose Bath as his place of residence till his death. He was "a man of penetrating and powerful mind, and to these intellectual qualities added the qualities of moral goodness in no ordinary degree." "He was a firm, uncompromising, in-

* This Institution, when at Northampton, was under the care of Dr. Doddridge, and as his Academy, is well known to all persons acquainted with the history of the English Dissenters. Soon after his death it was removed to Daventry.

trepid friend of civil and religious liberty, and he made no inconsiderable sacrifices in early life for conscience' sake, when by adopting Unitarian views of Christianity he separated himself from the friends and associates of his youth. He abhorred hypocrisy and deceit; he dealt honestly with his own mind; he loved truth, and would have followed her whithersoever she led. His views of Divine Providence were enlightened, cheerful, and expansive;—he saw good in every thing, and every thing tending to good. His dying pillow presented a scene of perfect tranquillity."

EDGAR TAYLOR Esq., died in London August 19, 1840, at the age of forty-six, after having secured eminence in the legal profession, and distinguished himself yet more as the "friend of truth and liberty"—the ready and able advocate of measures designed to secure the civil and religious rights of Dissenters, and the consistent supporter of Scriptural Christianity. Notwithstanding a painful and incurable disease, which lasted twelve years, he not only maintained an extensive professional practice and actively participated in public measures, but found leisure for literary pursuits. Besides his legal studies he was attached to antiquarian and historical inquiries, "as well as to the lighter literature which combines poetry with history. But these lighter occupations never interfered with the discharge of sterner duties, nor with the more earnest studies founded on religious opinions." Among the proofs of his industry in the latter department we need only refer to an edition of the Greek New Testament, after Griesbach, which he conducted through the press, and a revised translation of the New Testament, the printing of which was commenced under his own eye, and the manuscript of which was left in such a state at his death that it has since been published. "He sustained his severe bodily trials with fortitude and patience, and died full of the assurance of a Christian's hope. He has left a name unassailed by reproach or imputation, and left the world without an acquaintance who does not lament his departure."

WILLIAM FRENCH Esq., died in London February 21, 1841, in the eighty-fourth year of his age. Having been destined by his father for a mercantile life, he was sent in his youth to a house in Quebec, a short time before the American revolution. He soon returned to England and avowed his wish to enter the Church.

He was accordingly entered at Christ College, Cambridge, where he distinguished himself as a student and took his degree of A. B. in 1780. He was afterwards elected a Fellow and Tutor in the University, was ordained successively Deacon and Priest, and was presented to a small living in Cambridgeshire, which he preferred to the lucrative situation of tutor of the Archduke Alexander of Russia, which was offered him. In 1787 he resigned his living, in consequence of a change in his religious opinions, "after the most serious inquiry and many painful struggles." This change was "of course in a worldly point of view destructive of all his fair prospects in life; but he acted with his accustomed decision—he never hesitated; there was no tampering with his conscience, no struggle to blend together two things utterly incompatible; he publicly avowed the change of his opinions." This step was soon followed by the loss of his office as Tutor of the College. After travelling some time on the Continent, he returned to Cambridge and devoted himself particularly to the study of Hebrew. In 1793 he wrote a pamphlet entitled "Peace and Union recommended to the Associated Bodies of Republicans and Anti-republicans," which, appearing "at the very crisis of the French revolution," attracted much attention, and drew upon him the censure of his College and University. Leaving Cambridge, he fixed his residence in London, where he published various scientific and literary works as well as political and religious pamphlets. From 1807 to 1826 he was Actuary of a Life Assurance Company, which on his retirement from the office, granted him an annuity of £800 for the remainder of his life. "As in religion he was a Unitarian, so in politics he belonged to the Whig party; but neither sect nor party in itself had any charm for him, his sole and uniform endeavour being to discover the truth and follow it whithersoever it might lead him." "Many who only knew him as a warm and steady advocate of every measure tending to benefit or improve mankind were probably but little aware of the truly Christian spirit exhibited by him in all the relations of private life, and in nothing more strikingly than in his readiness at all times to forgive the injuries and forget the misrepresentations of those differing from him in opinion."

REV. WILLIAM BRUCE D. D., died in Dublin February 27, 1841, in his eighty-fourth year. The son of a clergyman, he was edu-

cated for the ministry, and was settled, first at Lisburn, then in Dublin as minister of the Strand Street Congregation, and last in Belfast, to which place he removed in 1790, to take charge of the First Presbyterian Congregation, and also to become Principal of the Belfast Academy. In both these situations he secured universal esteem, and proved himself a most successful teacher whether in the pulpit or the academical chair. In 1822 he retired from the latter place, and in 1831 was obliged by the failure of his sight to relinquish the active duties of the ministry. To a man of his habits and tastes the loss of sight must have been a severe trial; but "so far was it from producing any appearance or feeling of dissatisfaction, that his latter years were even more clearly marked by the free manifestation of his social and cheerful spirit than his earlier life had been. He afforded one of those rare examples in which age strengthens rather than weakens the social sympathies." He was a man who secured to an unusual degree the love of his friends. "During the whole of a life which was protracted far beyond the usual term of existence here, he was actively engaged in promoting what he conscientiously believed to be the cause of holiness and truth. Even those who looked with regret upon his opinions and held no sympathy with his labours for their advancement, yet awarded him personally the meed of their approbation; for they could not but admit the purity of the motives by which he was actuated. By those who knew him more intimately, and especially by those who adopted in general the same views of religious truth which he entertained, he was regarded with feelings stronger than those of ordinary attachment—they amounted to veneration." "The real greatness and undoubted merits of his character," remarks Mr. Porter, his colleague, in the discourse preached after his death, from which we make our quotations, "can well afford an admission of the frailty and imperfection which he shared in common with the whole human family. But still, in his prevailing tenour of life, he was a man to be admired and followed; for he was pious, without ostentation; conscientious, without austerity; and pure, without asceticism; he was singularly benevolent, yet without allowing his feelings to usurp the seat of reason; he was upright, consistent and sincere; he was of a nature most charitable and forbearing; tolerant of errors which he

did not share, and indulgent to weaknesses of which he did not partake. Such men are rare." "His mental faculties were spared to him almost till the last moment of his existence. Dying at last in an honoured age, he calmly resigned his breath to Him who gave it, with the composed serenity which became a sincere Christian and a pious minister of the Gospel." His publications were numerous; the two most important being a volume of "Sermons on the study of the Bible, and the doctrines of Christianity, as taught by our Lord Jesus Christ," published in 1824, and "A brief Commentary on the New Testament," prepared for the press after his loss of sight.*

JOHN TOWELL RUTT Esq., died at Bexley March 3, 1841, in his eighty-first year. His father was a strict Nonconformist. When the events of American independence and the French revolution gave an impulse to liberal opinions in England, Mr. Rutt became "one of the foremost of the free." He was the warm friend of Gilbert Wakefield and Dr. Priestley in the days when other friends forsook them. Devoting himself to literary pursuits, besides other works, he edited the only complete edition of Dr.

* To his mention of the volume of sermons Mr. Porter affords in a note the following remarks, which will not be without interest to our readers.

"These sermons were published at Belfast, in one volume, 8vo, in the year 1824. A second and improved edition appeared in 1826. From the publication of this work may be dated the formation of the present Unitarian body in Ireland. Individuals had embraced, and sometimes orally advocated and defended Unitarian opinions previously; Dr. Bruce himself had done so more than once; but such instances were rare: the persons so acting were connected by no tie, nor united by any general profession of agreement. At present, not only is there a respectable Unitarian body, but a zealous and hearty co-operation among the members; for which, next to the violence of opponents, they are indebted to the advocacy of their religious doctrines by Dr. Bruce, Mr. Mitchell, Dr. Armstrong, and others whom it is unnecessary and would be indelicate to name.

It can hardly be needful to observe, that, while the Unitarian denomination in Ireland holds in sincere and grateful respect the memory of the three eminent men who were named above,—and especially that of Dr. Bruce,—none of them is looked upon as a standard or rule to their fellow-believers. They differed from each other in some points; and other Unitarians may, if they see cause, differ from them all. Yet there is no difference respecting what they all held in common, and what they all regarded as most important in their respective systems. 1st, Religious liberty in the church, subject only to the authority of scripture. 2nd, The absolute unity of God, the sole Deity of the Father, and the subordination and inferiority of the Son to God the Father who sent him. And, 3dly, The essential and inherent benevolence of the God and Father of all."

Priestley's Works, in 25 volumes,—“a monument of laborious and useful exertion.” “He was a strict and consistent Unitarian; but what he valued more highly than correctness on merely theological and consequently disputed points was—that charity which allowed to others, what he claimed for himself, the right to perform and express with the utmost liberty opinions on disputed questions of theology.” “His works are evidence of the greatest research, and the most general and accurate information. The most striking part, however, of his character was a constant cheerfulness of disposition in the midst of the greatest bodily suffering, an elasticity of mind, with a constant fixedness of purpose; the firmness of the Stoic, with the mildness of the Christian; the lightheartedness of youth, with the calm serenity of age. In his last moments these observations were realized.”

REV. JOSEPH BLANCO WHITE, who died at Liverpool May 20, 1841, in the sixty-seventh year of his age, is the last, and the most remarkable, of this list of pure and faithful men. “By birth and education, and for a time by earnest faith and clerical profession he was a Roman Catholic.” Born in Seville in Spain, he was from his earliest years subjected to the sternest influences of the Catholic Church. Its ascetic discipline acting on an acute sensibility produced a wretchedness of mind, which was aggravated to almost insupportable distress when his reason rebelled against the faith which he had been taught. He was driven to infidelity, because his “choice lay between revelation explained by the Church of Rome and no revelation.” He escaped from Spain and sought a home in Great Britain. The Church of England, which then presented itself to him only as the antagonist of the Catholic Power, afforded to his mind a resting place. He was welcomed to her communion, and treated with distinguished honour. But a similar process to that which had forced him to cast off the authority of Rome, led him to the conclusion that the doctrines of Protestant Orthodoxy were not Scriptural. He came to this conclusion slowly and reluctantly, and again he was called to a struggle between his affections and his ripening convictions which involved the experience of the severest sufferings. When however the truth became clear to his mind, duty also was plain, and with an energy as prompt as it was firm, an energy which endured as well as chose many sac-

rifices, he forsook the associations in which for twenty years he had been cherished, and not only became, but avowed himself, a Unitarian. From that time, for more than six years, "bodily weakness and ill health obliged him to lead a purely mental life, devoted to the highest departments of thought. The last result of his religious inquiries was the firmest faith in the *spirit* of Christianity as the divine guide and light of men, together with the absolute rejection of every thing of a dogmatic or external nature as essential to the salvation of the soul. Many of his latest religious connection," says Mr. Thom, "will differ from him in his views of the essence of Christianity, but he revolted from all Orthodoxies, wherever they might appear. He may justly be regarded as the most distinguished convert Unitarianism ever had, but we should very much mistake, if we deemed him one of a class, or that the word Unitarianism, as expressive of a sect, exactly describes and compasses his mind. We reverence his progressive spirit too much, to claim him as a partisan." Not the least remarkable or impressive feature in his character was his religious trust. "He had the most real and constantly operative belief in a guiding and protecting Providence, who cares for the individual, and shapes the course of events so as to fall in with the improvement or the happiness of those who seek the leadings of his spirit." "His life"—we now quote the words of another witness—"was one of nearly constant suffering, and for the last four years of most painful and distressing confinement. Through all he had to endure his sentiments and words, even to the end, were, 'I must not complain; all is right; my God is my keeper.' In bodily agonies to which no relief could be administered he repeatedly said, 'Had I the power to alter this, I would not use it; my God, I thank thee that I would not.'" During the last three months, when "he may be said to have been in a dying state," amidst the most extreme sufferings, the tranquillity and filial faith of his spirit shone through the environment of disease and pain, of helplessness and dissolution with a celestial light. A few hours before death he said to a friend, with a firm voice, "now I die." The long struggle ended peacefully. His intellectual power, his ripe knowledge, his imagination "so bold and easy, yet ever so instructive and wonderfully true," should not be forgotten; but, in the language of the friend whose words

we have freely used, and who watched over the last years of this suffering confessor with the tenderness and fidelity of a son, we "prefer to speak of what were the daily sources of his mental life and peace,—of his affections, of his noble simplicity, of the infinite value he attached to that sympathy which the world cannot buy, of his views of man's discipline, of his childlike rest on God." How beautifully this last trait in his character was maintained, every one felt who heard him speak of the circumstances of his life, exquisitely painful as they had been, yet such as he would not wish had been different.

We have not given these brief sketches simply because we wish to record on our pages the names of men who have illustrated religion and glorified humanity. There is a use that may be made of such examples without dishonouring the spirit which in them rose above all that is narrow or vain-glorious. These men in their lives and characters and deaths bore a testimony in behalf of Unitarian Christianity, which it is our duty to remember and spread abroad. They were its enlightened advocates and its humble disciples. They were all men of clear judgment, capacious thought, and well-informed understanding, men of reflection and study; and they were open and firm Unitarians. Three of them left other communions to enter this,—not seduced by the bribes of power or distinction or wealth or friendship, but at the sacrifice of worldly interests and dear associations. They did not act rashly, but obeyed their calm convictions. The attachment of such men to our views should make even bigotry pause before it condemns what it may have never examined.

We have in these examples also, not only the testimony of able and honest, but of aged men to the correctness of our interpretation of the Gospel. These are not bold spirits who in the ardour of youth have taken up notions which a riper wisdom would lead them to renounce; but they have all, but one, passed the meridian of life, and three of them reach its extreme verge before they depart. In their old age, though still in the clear and vigorous exercise of their faculties, they maintain the faith that has been their guide, support and comfort through years of trial which they have endured for its sake. It has been their strength and compensation

through the toil of life, and we see that they need no other light or hope than this can give them as they approach life's close. Unitarianism then has the testimony of wisdom and experience in its favour.

But yet more may be learned from what we read of them. Not only in life, but in death was this religion sufficient for them—sufficient for the wants of the mind and the heart—sufficient for the immortal soul amidst the agonies of disease and the shadows of departure. Shadows, did we say? Earth, time, death could throw none upon their spirits. Their faith was like an atmosphere around their souls, through which the light of God's presence was transmitted. They felt it, they understood it, they knew whence it came; they were ready to die, and they departed in peace. Is there not a lesson here for those who decry this faith, and say that neither the living nor the dying can find in it what they need?—We cannot refrain from copying one farther passage from Mr. Porter's discourse on the death of Dr. Bruce. The name of either of those others, the outline of whose history we have given, might be substituted for that which the occasion led him to use.

“Here was a man who had no reason to influence him to adopt and profess our sentiments, except what was furnished by the conviction of their truth:—a man who had learning and opportunity for deeply investigating the principles of our common faith:—a man of clear, firm, and vigorous mind:—not prone to be carried away by the love of novelty, for all his tendencies were to the opposite side:—not one of those who are given to change for the sake of change, nor of those who are ever learning, but never able to arrive at fixed and permanent principle; for his clear and vigorous mind was well qualified for seizing upon the truth, and retaining it with firm grasp. It will be allowed by all that Dr. Bruce was such a man, and yet he was a Unitarian,—a firm, decided, and consistent Unitarian; who manfully avowed and ably maintained his opinions as such; and who found in them the comfort, the strength, the peace of mind and conscience, which it is the best office of true religion to inspire. Surely such an example may abate much of the rancour and intolerance with which the profession of Unitarian opinions is commonly regarded by those who hold a different faith. I might appeal to the candid of all sects and parties, to determine whether the faith which contributed to form and perfect such a character, can deserve the censures and invectives with which the mention of it is so frequently accompanied, and the evil epithets with which its name is too often associated.”

E. S. G.

NOTICES OF RECENT PUBLICATIONS.

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THE ECCLESIASTICAL and Political History of the Popes of Rome during the Sixteenth and Seventeenth Centuries. By Leopold Ranke, Professor in the University of Berlin. Translated from the German by Scrah Austin. Philadelphia : Lea & Blanchard. 2 vols. 8vo.

THIS is, we suppose, without exception the most valuable contribution to ecclesiastical history which has been made for many years. We know of no other book which can in any degree supply its place. It has a merit which few works on the Reformation have, and which is possessed by few English histories of any kind ; it is impartial. It takes no side—has no theory to support—is not written for the purpose of defending any class of men or doctrines. One sole question seems to have occupied the Author in all his researches, viz. what is the truth ? How the truth might affect Catholic or Protestant, he seems never to have inquired. As one reads, he feels that at length we have a real history of this momentous period—not an attack or a defence—not an eulogium—not the rhetoric of a partisan—but a *history*. And what is more, it is a history of what Protestants are in general greatly ignorant of—the Catholic side of the Reformation, or we should rather say, the results which in the Catholic Church followed the Reformation and the means which the Papal Power used in resisting, and which finally enabled it to resist successfully, the progress of Protestantism.

The question must have often occurred to every reader, how it was that Protestantism, which in a few years spread over Europe like the light, conquering kingdom after kingdom, should in a brief period have come suddenly to a stand, and since then have receded rather than advanced. To this question the History of Ranke contains an answer. In fifty years after Luther burnt the Papal bull of excommunication and cut himself loose from the Roman Church, Protestantism had attained the widest dominion it has ever

possessed in Europe. Since then it has gained nothing, but has shrunk on all its borders and lost whole kingdoms whose sympathies at that period were on the side of Reform. Not only had the present Protestant states received the Reformed doctrines, but nearly every other nation north of the Alps and the Pyrenees—Austria, Poland, Hungary, France—were full of Protestants, and seemed on the point of adopting as nations the principles of the Reformation. What arrested and turned back the triumphant advance of Protestantism? What finally fixed the boundary between the two religions, so that for two centuries it has remained almost unchanged? We will refer to some of the causes, for the purpose of indicating the nature of the subjects of which Ranke treats.

When Luther in 1517 startled Europe by the publication of his famous Theses, the Romish Church had sunk to the lowest state of corruption. Venality, luxury, licentiousness, irreligion, scepticism sat in the Papal chair, and the example of Rome was authority to the priesthood of the remotest provinces of her spiritual empire. The need of reform was everywhere felt among the people, and throughout Europe the hearts of the pious looked with sympathy and hope to Luther. It was soon evident, that if the progress of the Reformation was to be resisted, there must be in the Church, if not a reform in doctrine, at least a reform in morals and discipline. This, with other cooperating causes, led to a complete revolution of the interior state of the Church. While the reform in doctrine was going on in the North, a counter-reform of manners and in the spirit of the Roman Church began in the South of Europe. An almost ascetic rigor in the Popes, in the religious houses, throughout the great body of the priesthood, gradually took the place of the profligate morals and lax discipline that had before prevailed. This counter-reform in the Church did much to arrest the Reformation, by satisfying those who had most felt the want of it.

As the first Reformers died, much of their zeal died with them. The Protestant Kings took little interest in the subject. Elizabeth and James I. valued their own power far above any religious opinions, and Henry IV. twice abjured the Reformed doctrines that he might secure a crown. While, on the other hand, the Catholic

princes of the time were most of them fanatic enthusiasts in their zeal to extend the Catholic faith. Nor this alone. The Catholic Kingdoms stood united against Protestantism—their great and common object to crush it. To resist their power, the Protestant States presented a divided front, or exhausted their strength in miserable contests with each other, carried on either for political ends or to support their rival creeds.

Besides this, the organization of Protestants was not of a kind that favored the dissemination of their views. On the other hand, the Catholic Church—its priesthood, its religious orders all under the direction of one supreme Head—could be at once converted into a vast missionary body for the propagation of Catholicism. The Romish priests, especially the Jesuits, (the account of whose rise, power and decline forms one of the most interesting portions of Ranke's history,) penetrated into every village, city and court of Europe, and wherever they found admittance by means of schools, of preaching, of the confessional, gained possession of the minds of young and old, of peasant and prince. By such means as these where the Catholic Church was weak, and where it had the power, by persecution, by massacre, by the absolute depopulation of whole districts infected by the Reformed doctrines, all those nations not decidedly Protestant were re-subdued to the Roman See.

But in the course of another half century another change took place, which put a limit to the advance of Catholicism. The Pope was a secular prince and had political interests. Another race of Catholic princes rose up—their religious zeal less fervent—and divided amongst themselves on political questions. In promoting their own ends they became disunited, they often sided with Protestants, and lost the power if not the inclination to extend the authority of the Roman Court. More than once, the soldiers and treasures of the Pope himself were contributed to aid Protestants against Catholic States. Religious opinions no longer decided the measures of European States, their alliances, their leagues, their wars, their course of policy. Religious wars waged between Catholics and Protestants as such ceased, and gave place to those waged on political grounds. With the peace of Westphalia, which was concluded in 1648, ended the great contest, at least so far as armies and states were concerned, between the two religions, and their boundaries since then have remained almost stationary.

We have only referred to a few of the great topics of which Ranke treats. With the exception of the coming of Christ, the Reformation forms the most important era in the world's history. It was not only a reform in religion, but it set boundaries to kingdoms, gave character to institutions, laws, manners, art and literature, and affected the whole social condition of the great European family.

To those who would have any real understanding of the Reformation, there are four works, easily attainable, which we will venture to recommend. They are, Michelet's *Life of Luther*, which we are informed is soon to be translated in this country, D'Aubigné's *History of the Reformation*, Villers's *Essay on the Spirit and Influence of the Reformation*, and Ranke's *History of the Popes*. But if only one is to be read, we would especially recommend the work last named, as giving what the common works on the Reformation give but very partially and imperfectly, but without which the Reformation cannot be understood,—a just and elaborate view of the condition of the Catholic Church during this momentous period in the history of our religion.

THE NEW TESTAMENT of our Lord and Saviour Jesus Christ.
Revised from the Authorized Version with the aid of other Translations, and made conformable to the Greek Text of J. J. Griesbach. By a Layman. London: William Pickering. 1841. pp. 522, 12mo.

SINCE the version of King James's translators much critical investigation has been employed on the sacred text, and time has made many changes in the vernacular tongues. The unlearned student, therefore, of the Christian Scriptures labors under a two-fold disadvantage—of imperfect readings and frequent obsolete renderings. The object of the present work is to place, as far as may be, the English reader in the same relation to the New Testament as the Greek scholar, to enable him by a close and correct translation to benefit by the indefatigable industry of Griesbach and others. The Editor does not seek his purpose in any love of

novelty or violent spirit of innovation. He pays due reverence to our olden version and to religious associations in which it is affectionately enshrined. The popular translation is sacred to the millions; it is familiar to our memories and dear to our hearts; we cannot, if we would, displace it. The simplicity, the vigor, and the native growth of its words have bound it up with the permanence of our language, while its sweet and musical structure has made it a model of idiomatic harmony. Excellent, however, though it be, it is not perfect, and revision might remove many blemishes and unfold many beauties, yet take nothing from its antique sacredness. The revision before us we consider one which does this. It bears the marks of care and scholarship; and is the result, as stated in the preface, of long and devoted preparation. The Common Version is the substance; changes are made with a cautious hand, and many difficulties are removed by alterations which do not touch the integrity of the popular translation. The style is rendered compact, errors of grammar are corrected, phrases of doubtful import are replaced by others with distinct meaning, terms are excluded which age has made obsolete, and plain men are given in their own tongue the emendations which critics and scholars had exhausted lives in collecting and completing. Considerable perspicuity is attained without any affectation of refinement, and many passages obscure in the Common Version are made not a little clear. Words which remain the same in the original, when they change their meaning, are given in correspondent English; as *κυριος*, sometimes *Lord*, in solemn authority, sometimes only *Sir*, or *Master*, in simple courtesy.

The work has prefixed to it a harmony of the Gospels, and appended a list of various readings. The publication is posthumous, and therefore an excellent preface is left incomplete. It will be seen from the title page, that the Author was a layman—the late Edgar Taylor Esq.,—for which he thinks it right to make the following modest apology—a matter scarcely demanded from one who had edited an edition of Griesbach.

“The Reviser’s title page records that it is a layman who is answerable for the compilation of these pages. His character, as such, may not be held to entitle him to indulgence in venturing upon such a task without the usual qualifications of those to whom such pursuits are more especially a business; it may even expose

him to the charge of presumption. Let us however bear in mind, that there are many bright examples which would tend to prove that the English Layman's pen has not been always ill or uselessly employed on subjects in which it must, at any rate, be owned that he has an interest fully equal to that of the divine."

CHRISTIAN CONSOLATION *for Bereaved Parents. A Sermon preached to the Second Unitarian Church, Brooklyn N. Y., on Sunday Morning, August 8, 1841. By Frederick A. Farley.* Printed by request. Brooklyn: 1841. pp. 16, 8vo.

THE occasion which called forth this sermon was suited to awaken in the preacher that sense of the Divine Providence which he has endeavoured to communicate to others. A member of the congregation to which he is now ministering, immediately after his arrival in the place, was seized with violent illness, which in two days terminated her life, at the early age of eighteen. Mr. Farley, in considering such an event, adopts the answer of the Shunammithish woman to the inquiry of the Prophet, "Is it well with the child?"—"It is well." He shows how the death of children may be well for "them who thus die in early life," and well also for the bereaved parents." For the former it is well, because "they are of necessity spared many sorrows, many severe trials and sufferings," because "they are spared much toil, many temptations and dangers," and because they are removed where their as yet immature faculties and affections will be provided with even a better guardianship and culture than they could have found on earth. For the parents it is well, because "it enables them more clearly to perceive and appreciate the parental character of God, by revealing with more force than ever the depth and fulness of the parents' own love for their offspring," because "it is so fitted to reveal the true grandeur and solemnity of the parental relation and office," and because "it brings the spiritual world nearer to their hearts—clothes it with more reality—makes it a theme of more tender and interesting contemplation—and gives it increased power over the character, as an object of personal and peculiar regard." These topics were well chosen, and their elucidation is followed by a notice of the event by which they were suggested.

INTELLIGENCE.

NATIONAL TEMPERANCE CONVENTION.—The third national convention for the promotion of Temperance was held at Saratoga N. Y. in the last week of July. More than 500 delegates, from various and distant parts of the Union, are said to have been present, and it was found necessary to hold meetings in three churches and in the open grove. Chancellor Walworth of New York presided. Remarkable harmony of sentiment prevailed, and the resolutions, thirty-four of which were passed, are distinguished by a happy union of distinctness with moderation.

The progress of "the Temperance cause" the last few months has exceeded even the hopes of its friends. The movement on the part of reformed drunkards, which began last spring in Baltimore, has given an impulse that may carry the work on to its consummation, while experience has taught the advocates of temperance to avoid errors which formerly hindered their success. The first Report of the Washington Total Abstinence Society in this city, lately published, shows that an amount of good has been done within a short time, that must rouse the indifferent and convince the skeptical in regard to the reformation of the vicious.

AMERICAN INSTITUTE OF INSTRUCTION.—The twelfth annual meeting of this Association, "composed of teachers and others interested in education," was held in Boston during the four days of August 17—20, 1841, Mr. George B. Emerson presiding. The meetings in the daytime "were chiefly devoted to lectures and the necessary business of the Institute," and were held in the Representatives' Chamber in the State House; in the evening meetings for discussion were held in the Marlboro' Chapel. Lectures were delivered by Messrs. R. W. Emerson of Concord, J. F. Bragg of New York, E. A. Robinson of Freetown, A. Gray of Andover, Theodore Parker of Roxbury, D. B. Tower of Boston, W. Burton of Roxbury, E. A. Lawrence of Haverhill N. H., H. Mann of Boston, A. Fleming of Haverhill N. H., J. S. Dwight of Northampton, and W. B. Fowle of Boston. Discussions were had on various subjects connected with teaching. The "Common School

Journal" was recommended to general support. A "donation of books on subjects connected with education" was received from Rev. Charles Brooks, now resident in Paris. Mr. G. B. Emerson was chosen *President*; Mr. Thomas Cushing Jr., *Recording Secretary*; Messrs. S. G. Howe and Daniel Leach, *Corresponding Secretaries*; W. D. Ticknor, *Treasurer*; and other gentlemen to fill the offices of Vice Presidents, Curators, Censors, and Counsellors, the next year.

SCIENTIFIC MEETINGS.—The eleventh meeting of the "British Association for the Advancement of Science" was opened at Plymouth on the 28th of last July, Professor Whewell presiding. The object of this Association is, to promote the interests of science, and particularly to bring those who are devoted to scientific studies into acquaintance and friendship, by means of annual meetings held successively at different places in Great Britain. Such meetings have been held at Bristol, Liverpool, Newcastle, Glasgow, and elsewhere, and if much has not been directly effected in the promotion of science, its friends have enjoyed the pleasure and advantage of agreeable intercourse.

A similar association has been formed in Italy, which celebrated its second session last year in Turin. The first meeting was held at Pisa, in October 1839, with circumstances of great splendour and rejoicing. More than 400 members of this "scientific congress" were present at Pisa, some from foreign countries. The first day was spent in religious ceremonies. On the second day a public solemnity took place in honour of Galileo, a colossal statue of whom was "inaugurated" in the courtyard of the University. On the third day "the first solemn assembly took place in the hall of the University." On the fourth day the six sections into which the meeting had been divided, in imitation evidently of the British Association, withdrew to their several apartments, and held their sessions for eight days. Two other general assemblies were held, one on the eighth day, and the other on the fifteenth, when a report was made of all the transactions since the opening of the congress, the regulations to be observed by the members in their future reunions were promulgated, and after a farewell oration by the aged President, Professor Gerbi, (who has since died at the age of 76,) the meeting was dissolved. During its continuance entertainments were given by the inhabitants of the town, and old Pisa for once waked up from its monotonous existence. The next meeting of the Italian Association, in October of this year, will be held either at Padua or at Florence.

An institution similar in design, though confined rather to men of letters than to lovers of science, exists in Germany. "The third annual meeting of German scholars and philologists" was held not long ago at Gotha. We have seen no account of their proceedings.

The idea of a similar meeting for the men of science and letters of this country was started in this city two or three years since, and some correspondence was had on the subject. But so little encouragement was given, that the plan was abandoned.

UNITARIANS OF TRANSYLVANIA.—A correspondent of the "Christian Reformer" furnishes to that journal an extract from a work which we have never seen, entitled "Hungary and Transylvania, by John Paget Esq., 1839," in which mention is made of the Unitarians who still remain in the latter country. The writer in the Reformer remarks on the cool effrontery with which the traveller distinguishes between Unitarians and the professors of Christianity. The insight, however, which this line gives us into the character of his religious sympathies renders more acceptable what he says of the good reputation of these *non-Christians*, because he is liable to no suspicion of partiality in their favour.

"Klausenburg, capital of Transylvania.

We had a visit one day from Széhelly Mores Ur, the Professor of Theology in the Unitarian College here. Professor Széhelly told me he spent a short time in England some years back, and visited most of the Unitarian congregations. At the Unitarian College at York, he was much astonished at the wealth of the Professors; the first had £300 a year, and the two others £150 each; but England, said he, is a rich country.—How much have you, then, if you consider that such excessive wealth? I ask. We have £30 a year each, and rooms in the College; and there are few Professors here better paid than we are.

Professor Széhelly estimates the Unitarians of Transylvania at 47,000. In the College there are 230 students, of whom 100 are *togati*, and follow the higher branches of learning; the rest *classiter*, mere boys. There are Professors of Mathematics, Philosophy, History and Theology. We visited the College and Church, the latter of which is a handsome building and kept in good order. The form of service is the same as that maintained in all Protestant Dissenting churches.

Unitarianism was introduced into Transylvania by Isabella, daughter of the King of Poland, and wife of the first Zapolza; and it was under her regency, during the minority of her son, that *the Unitarians obtained equal privileges with the professors of Christianity*. Blandrata, the physician of Isabella, is said to have taught her the doctrines which Servetus was promulgating in Italy. For some time, Unitarianism remained the

religion of the Court, and of course it soon became that of the courtiers. Since that time, however, many changes have occurred, by none of which have the poor Unitarians gained. Their churches have been taken away from them, and given in turns to the Reformed and to the Catholics. Their funds have been converted to other purposes; the great have fallen away and followed new fashions as they arose; and the religion is now almost entirely confined to the middle and lower classes.

It is in the mountains of the Szebler land that this simple faith has retained the greatest number of followers. Here, as elsewhere, they are said to be distinguished for their prudence and moderation in politics, their industry and morality in private life, and the superiority of their education to the generality of those of their own class."

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.—A correspondent of the London "Christian Reformer" has furnished an account of what he styles, not without reason, "the most important meeting of the Assembly of the Kirk, since 1638." A large portion of the Church, as our readers have been informed, are at issue with the Government on the question of *patronage*. The Government,—acting upon the principles, founded in fact, that the National Church is "an Establishment sanctioned and protected by law," and that patronage is "a matter of civil right," which the Ecclesiastical Courts may not invade,—maintain the patron's right of presentation, or appointment to a parish, independently of the will of the parishioners. The majority of the General Assembly have seen fit to take the opposite ground, and attempt to defeat the exercise of "patronage" by allowing to the ecclesiastical bodies—presbyteries and synods—a *вето* upon the patron's appointment,—under colour indeed of a sudden regard for the wishes and rights of the people.

At the meeting of the General Assembly, May 20—31, 1841, this question which now agitates the whole Church, and is regarded with great interest in England as well as Scotland, came up in three several forms, and appears to have occupied the principal part of the sessions. First, the "Overtures from different Presbyteries and Synods for the abolition of ecclesiastical patronage" were considered. Rev. Mr. Cunningham, one of the ministers of Edinburgh, offered a motion, that "the General Assembly resolve and declare, that Patronage is an evil and a grievance, has been attended with great injury to the interests of religion and is the main source of the difficulties in which the Church is now involved, and that its abolition is necessary in order to put the whole matter of the appointment of ministers on a right and permanent basis." The motion was opposed by Dr. Chalmers, Dr. Makellar,

Mr. Brydges,* and Dr. Cook, who moved, that "the Overtures be dismissed." On the vote being taken, 139 were in favour of Dr. Cook's motion, and 133 for Mr. Cunningham's.

The Report of the "non-intrusion Committee" was next made, "detailing the steps which had been taken by the Committee, and the introduction of the Duke of Argyle's Bill into Parliament,† of which the Committee approved in general." Rev. Mr. Candlish thereupon presented several resolutions, the first of which declares that the General Assembly would "continue to maintain inviolate the great and fundamental principle, that no minister ought to be intruded upon a parish contrary to the will of the people;" the other resolutions contained expressions of approbation of the Duke of Argyle's Bill. Dr. Hill, Professor of Divinity in the University of Glasgow, offered a resolution of an opposite character, declaring that the Duke of Argyle's Bill did "not appear calculated to relieve the Church from the difficulties under which she labours, and that in order to the attainment of this desirable end the steps necessary for rescinding the Veto Act be immediately taken." Upon the vote being declared it appeared, that 230 were for Mr. Candlish's resolutions, and 105 for Dr. Hill's motion.

The Assembly next proceeded to the consideration of the case of the seven suspended ministers of the Presbytery of Strathbogie. These ministers were appointed by patrons to parishes which signified an unwillingness to receive them, and upon the parishioners being sustained by the ecclesiastical bodies with which they were connected, the ministers appealed to the Civil Authorities, and in consequence were suspended by the Commission of the Assembly. The Counsel for the Ministers contended that the Commission had acted illegally in suspending them, and that they had acted only according to their duty in obeying the highest civil authority of the land; that *it is the duty of every minister of a Church established by law, either to obey the law respect-*

* This gentleman is reported to have said, "he would relate an anecdote which completely brought out the principles on which he would act. When his excellent friend, Sir George Sinclair, was elected Member for Caithness, a prudent Norlander came up to him on the hustings and said, 'Noo, Sir George, ye're made a parliament man, I'll jist gie ye a bit of advice—be aye takin' what ye can get, and aye complainin' ye canna' get mair'."—It is seldom men so honestly avow their "principles" of action.

† "On the 6th of May the Duke of Argyle introduced into the House of Peers 'a Bill for the better regulation of Church Patronage in Scotland.' The object of this Bill is to legalize the Veto Act, with a slight extension of popular privilege; and, in effect, to put the whole power into the hands of the clergy, without the interference of the civil Courts in the settlements of parish ministers."

ing it as an establishment, or to depart from its communion." Rev. Dr. Chalmers submitted a motion, that the sentence of the Commission be approved, and advocated its passage in a long speech. Rev. Dr. Cook spoke on the other side, and moved that the proceedings be set aside and the ministers be restored to their full "ministerial state and privileges." Rev. Mr. Cunningham contended that the ministers "had broken their ordination vow, and been guilty of a heinous ecclesiastical offence, by transferring the cause from the Ecclesiastical to the Civil Courts." The vote being taken, the vote was,—for Dr. Chalmers's motion 222, for Dr. Cook's 125; majority for sustaining the Report of the Commission 97. A protest was immediately entered by Dr. Cook and many others, in which they declare, that they "cannot, without violating what they owe to the Church and the State, cease to regard these excellent men as ministers, or refuse to hold communion with them, just as if the proceedings against them had never been instituted;" they however "do not the less firmly assert, that they continue to be office-bearers in the Established Church." One of the seven ministers then read a paper "stating the grounds on which they had acted, and *their determination to persevere in the same course.*" On Dr. Chalmers's motion the deposition of the seven ministers was then "carried without a vote, and the Moderator pronounced the sentence of deposition in the usual form," and declared the churches vacant. "The deposed ministers lost no time in obtaining from the Court of Session an interdict prohibiting the Assembly from carrying the deposition into execution." This process was served upon the Moderator during the session of the Assembly, and called forth the passage of certain resolutions offered by Mr. Candlish, the last of which affirmed, "That in circumstances so peculiar and critical this Assembly is solemnly called to protest against this violent intrusion of the secular arm into the ecclesiastical province, and to represent this most alarming state of matters to the rulers and legislators of this great nation, on whom must rest the responsibility of upholding the Established Church in the full possession of all her Scriptural and constitutional privileges. These resolutions were carried by a vote of 189 to 90. A protest was entered by Dr. Cook and his party. The Assembly was then dissolved, the next Assembly being appointed to meet May 19, 1842.

Thus has "war been openly declared between the Ecclesiastical and Civil Courts." Rebellion too has broken out in the bosom of the Church. Another year will probably show whether means can be found to heal so serious a difference. If not, what will become of the Established Church of Scotland?